

THE STUDENT WORLD

A quarterly magazine published at 13 Rue Calvin, Geneva
by the World's Student Christian Federation

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VOLUME XXIX

Second Quarter, 1936

NUMBER 2

EDITORIAL

Lord, teach us to pray

A Number of The Student World devoted to Prayer ? Does it not seem as if at one of the most critical moments of the world's life we were seeking refuge and consolation by escaping into a timeless and other-worldly realm of mystical experience ? Can we really afford to spend time and energy on these spiritual luxuries ? And has God not more important things to do than to listen to our little worries and concerns ? Such questions do not only come to us from the cynical world outside which is becoming more and more impatient with the Christians ; but in so far as we ourselves live in the world and take it seriously, we put these questions to ourselves. And if we are honest enough, we do not simply reject them as promptings of the devil, but rather welcome them as much-needed challenges to our own prayer-life.

For these questions are to the point. A great many of our prayers are nothing but a running away from a reality which we dare not look in the face, and seem to be addressed to some small private god rather than to the Holy and Almighty Lord of the Universe. Prayer is not per se a good thing. In fact

it may deteriorate into most unholy triviality or, what is worse, into a purely egocentric attitude to life. There are prayers, today as at the time of Jeremiah, to which God's answer is: "I will not hear thee".

We must, then, learn what real prayer is like. We must admit that St. Paul does not exaggerate when he says that "we know not what we should pray for", and we must turn to the one who does know and ask: "Lord, teach us to pray". Left to ourselves, we are bound to turn prayer into the opposite of what it is meant to be. What is essentially a dialogue between Father and son, we make into a monologue. What is essentially an act of submission to God, we make into an attempt to exploit Him. What is essentially a way of relating oneself to the wide world of the Kingdom, we make into an exercise of introversion.

But Jesus Christ shows a way out of the failure of our prayer-life. And the Spirit itself is ready to help our infirmities. Here is a new, a quite different approach to prayer. We are being asked to concentrate first on "Thy Name", "Thy Kingdom", "Thy Will", before we turn to "our daily bread", "our debts", "our temptations". And we are referred to the one prayer which sums up the whole life of Jesus Christ as well as the whole Christian conception of prayer: "Not my will, but Thine be done".

It is only the kind of prayer which Jesus teaches and which remains constantly under the control of His Spirit that can withstand the searching criticism of the world outside us and within us. Such prayer is no evasion, no luxury, but the most urgent and significant action, for it relates us to One Who is more real than the international situation and more active than economic forces. Such prayer is no insult to God, for it recognizes Him as the Holy God Whose wisdom we cannot understand, but at the same time as the loving Father Who wishes His children to open their hearts to Him.

Prayer? Not if it means the use of "vain repetitions, as the heathen do"; but certainly, if it means prayer as learned in the school of Jesus Christ.

V. 't H.

“Teach Us to Pray”

SUZANNE DE DIETRICH¹

“And it came to pass, that, as Jesus was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.”

Luke xi. 1-13, xviii. 1-8.

cf. Matthew vi. 9-15, vii. 7-11.

* * *

“Teach us to pray !”

Lord, it is true : we do not know how to pray.

And the natural inclination of all our prayers is still and always to seek ourselves.

“Father ! Hallowed be Thy Name, Thy Kingdom come !”

O Lord, my God, that love of Thy Glory, that longing for Thy Coming — do we feel them ?

and when we pray, is it really Thee, Thee only that we desire ?

This “Our Father” recited every day, — at every altar, — by every believer,

does it ascend to Thee fully-charged with hope, — the hope of Thy Kingdom finally made manifest ?

When we say : “Thy Will be done”, is that pious resignation or fervent acceptance ?

Do we will what Thou willest with an honest will, without shift or evasion ?

To glorify Thy Name, to live under Thy Reign, to fulfil Thy Will, — is that really our first desire ?

that which commands all our prayers, and leaves all other cares very far behind ?...

¹ Translated from *C'était l'Heure de l'Offrande: Notes en Marge de l'Evangile*. Suzanne de Dietrich. Paris : Editions du Semeur.

" Give us each day our daily bread."

A short request, which comes in its place. Today's bread, for the body and for the soul. What is needed in order to live ; nothing more, nothing less.

The request of a child, very simply sure that its Father loves it.

" Forgive us our debts, as we forgive our debtors."

Strange and terrible limitation : I renounce being pardoned if I do not pardon. At the very heart of the Lord's Prayer, this touch-stone, this stumbling-block ;

this exclusion pronounced not by Thee but by ourselves, against which, every day, by thousands, our prayers will perhaps come to grief !

" Lead us not into temptation. But deliver us from Evil."

Evil : unknown force which takes us always unawares.

Not to believe oneself strong against anything, ever. To know oneself lost, Lord, if Thou takest away Thy Hand : the hardest, the bitterest lesson of life ;

that from which one emerges bleeding and bruised, but knowing at last what " salvation " means.

" Because of his importunity he will rise ..."

Prayer : mysterious force given by God to men for storming heaven.

For having done all and given all, Lord ; reading in our prayers as the Father in the child,

Thou hast willed yet this : that we should give ourselves freely.

That the flame of desire should burn toward Thee ; that untamed wills should attach themselves to Thy Throne and Thou makest Thyself deaf to prove us better.

Thou desirest that faith should dare, Thou desirest that the heart should struggle,

Thou desirest a desire so strong, so powerful that one fights and bleeds for its accomplishment.

Thou desirest lifted heads and Thy storehouses are full
of hid treasures
which are waiting only
for the violent hands
which will come to pluck them out.

Is Prayer purely Subjective ?

John CULLBERG

Is prayer purely subjective ? The question makes prayer a problem. I am not sure that it is a good thing to make prayer a problem. The world of prayer is open only to him who prays, and to him prayer is not a problem, at least not a theoretical one, but a living reality. If the problem actually arises, it certainly indicates that the door of the sanctuary of prayer has been closed — and that he who prays remains outside.

And yet the above question has been asked on countless occasions, both by those for whom religion is but an interesting phenomenon, exciting scientific curiosity, and by men of religion themselves. In neither case is the question illegitimate ; it has been put forward and discussed in earnest, perhaps in hours of perturbing mental strife. Consequently, the question is worthy of serious consideration.

The problem of prayer may be approached in three different ways : the psychological, the philosophical and the practical. The import of the question depends on the point of view according to which it is asked.

The Psychological Approach to Prayer

Students of the *psychology of religion* have long found prayer to be a rich gold-mine. They have wished to establish " the essence of religion ". It has thus been natural for them to give attention to the life of prayer. For in prayer the inmost essence of religion actually finds expression.

What answer does psychology give to our question? Is prayer from a psychological point of view something purely subjective, a mental process — or does it point to something beyond or above psychical phenomena?

It is true that the standpoint of psychology may be expected to be subjectivistic, even if only for the reason that, in accordance with its scientific nature, it has to deal only with what is subjective, the mental process. But on the other hand, it is within the range of psychological reflection to investigate to what extent this process has its centre and end in the ego, or shows — to use a technical term of modern psychology — an inherent “intention” towards something outside the ego, something “trans-subjective”. But even from this latter point of view it has often been asserted that prayer is something purely subjective. “To pray is to satisfy a psychic need”, says a French psychologist. Psycho-analysis has shown how fatal it is to the hygiene of the soul if it shuts itself up in itself; that may lead to the most difficult complexes. The discovery is not a new one. The Old Testament Psalmist had experienced exactly the same thing: “When I kept silence, my bones waxed old” (Psalm xxxii. 3). For the sake of its health the soul has need to open itself, “to be poured out before the Lord”, as is said in a document which is touching in its naïve spontaneity (I Samuel i. 15). Is it not the essential aim of prayer to change the constraint, anxiety, and solicitude of the soul into a feeling of inner freedom, peace, security? From a psychological point of view, this end is attained by means of the very act of praying without any regard being paid to the doubtful hypothesis of a Divine hearing of our prayers. By praying, the soul breaks its fatal silence, and thus the situation is, strictly speaking, saved. In such circumstances, what is there to hinder us from leaving “metaphysical” speculations out of consideration and, like Kant, interpreting prayer as a “*Selbstgespräch*”? Did not Rousseau express the truth about prayer — so closely allied to common sense — in the words: “That which we pray God to give us, we give ourselves”?

And furthermore, in many cases religious self-analysis seems to lead to the same result. In the tenth book of his

Confessions we may read a few words by St. Augustine : " When I seek Thee, my Lord, I seek beatitude ". If we follow the directions of those who are generally looked upon as the geniuses of piety, the mystics, we find how earnestly they point inwards, towards " the depths of the soul ". The more they approach the great end, the *unio mystica*, the more every thought of God as something outside or above the ego is dissolved. He lives within us ; I must embrace Him there, if I am to reach Him at all. The way of the finite human ego does not lead outwards, but inwards, towards the beatitude of ecstasy or the holiness of mystical meditation. It is true that at this stage the soul has ceased to pray, but that is only because the goal of prayer has been reached, the mystical union with the Divine.

This subjectivism of psychologists of religion would be quite appropriate if religion were identical with mysticism. But we must bear in mind that, if that were the case, our own Christian faith would be homeless. And yet it is within this faith that prayer has become most completely developed. Friedrich Heiler has rightly characterized Christianity as " the religion of prayer ".

Christian prayer is of quite a different psychological structure to that of mystical meditation on the transcendental Divine ego. Its ultimate end is not oneness with the Deity, but personal *communion*, in which the ego always meets a *Thou*. However spiritualized and heartfelt prayer may be, it can never forget that it is directed towards something outside the human ego — towards the Divine *Thou*, which itself meets the human ego, judging and forgiving. Ultimately prayer must be conceived as a work, not of man, but of God. The classical expression of this thought is in St. Paul's words : " Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered " (Romans viii. 26).

From a psychological point of view, this intention towards and stronghold in something trans-subjective, that is characteristic of Christian prayer, must be recorded as an undeniable fact. Such is prayer, and thus it must be

judged. Remove its trans-subjectivity — and prayer is no longer prayer.

Is Christian prayer justified in claiming that it implies a relation between man and this Divine *Thou* ? Or is it connected with the phantastical illusions that mankind drags on from its childhood ? No kind of psychology can answer that question.

The Philosophical Approach to Prayer

Perhaps *philosophy* can ? From a philosophical point of view, our question is in the first place an element of the great problem *religion and reality*. What is religion ? That it is a special complex of subjective emotions, words, ideas, and impulses of will, that much is evident by means of even the simplest psychological analysis. But is it something more than that ? Does it also imply a relation to a transcendent or trans-subjective reality — God ?

As a matter of fact, the two philosophical antipodes of the nineteenth century — idealism and materialism — both tended to limit religion to the subjective sphere. For idealistic thought, highly influenced by mystical and romantic religiosity, religion was essentially the perception of the Divine element in man, the experience of eternity in time, mediated by an "intellectual view" closely related to mystical meditation. For materialism, it was an unnecessary and useless product of the imagination, originating from more or less subconscious wishes and desires. Behind it might be discerned the scientific theory of Life, whose corner-stone was the immutable law of causality. In neither case was there any room for a superhuman God, to whom one may turn in prayer and thanksgiving. Where prayer was not altogether discarded as a remnant of ancient superstition, it was changed into aesthetical and mystical contemplation.

Present-day philosophical thought is undoubtedly less self-confident as to the absurdity of the transcendent God. The latest scientific revolution (in the department of physics) has contributed in no small degree to the fact that men have again been compelled to take the thought of God in earnest.

The very law of causality has had to undergo an embarrassing softening, and solid reality has been reduced to "a world of shadows" (Eddington). "True" reality is really a cosmos of mathematical thoughts and formulæ. But thoughts presuppose somebody who *thinks* them, and thus one has arrived at uncertain hypotheses about the "cosmic mathematician", in whom one has thought to recognize the Christian God. A surprising rehabilitation indeed of the thought of religion's trans-subjectivity !

In the name of truth it must be said, however, that the *religious* importance of this scientific change of opinion has been much over-rated. This becomes most evident if we start from the problem of prayer. The "cosmic mathematician" is as inaccessible to men's prayers as the mythological law of causality which still ruled the universe some decades ago. He is intelligence, but not emotion and will, and consequently no personality either in the religious sense of the word. He is God in the third person, as the God of mysticism is God in the first person. No more than the latter does He reveal Himself in the second person, as a *Thou*. Whatever He may be, He is not the God of the Christian faith.

And thus the questions gather again round the reality of the God who, according to the Christian faith, meets man in personal relationship. It is obvious that *to faith* this God is a living reality. Faith knows and acknowledges that it plays such a small part in *producing* the conception of God that it has itself been called to life only through God's creative power in a human soul. In the beginning was the Word, God's address to man. Prayer is in the first place God's way to man, and only in the second place man's way to God.

Another question is whether this conviction of faith as to the reality of God can be maintained only through a *sacrificium intellectus*. Is the gulf between religion and science, between thought and faith, so deep that the one can be affirmed only if the other be denied, or at any rate kept outside the range of vision ? In my opinion, declarations of that kind are based on a misconception of both the conditions of faith and those of science. It is true that the structure of scientific

thought is quite different from that of faith; its object is therefore seen in another perspective. In accordance with the above, we may express the case as follows: while the object of science is in the third person (he, she, it), the object of faith is in the second (thou). Therefore the object of faith must always be something inaccessible to science, something "irrational". But this holds good, not only about the relation to the God of religion, but also about any personal relation, consequently also when it is applied to occurrences in human social life. Before the secret of personality — the gift of being lifted into responsible communion — science must make a halt; it is the inscrutable mystery of Divine life and of human life. Just as surely as the *Thou* is not an *It*, just as surely does it persistently refuse to allow itself to be classified in science's world of objects.

And yet science cannot escape its enchantment. For science too, develops under social conditions. It presupposes a life in communion, where scientific experiments can be compared, discussed, and tested. Is not this idea of communion behind science's idea of objectivity? Thus the self is also here compelled to go beyond itself — to think of all the other selves which together form the small "scientific world", and of the great world outside, humanity, which science is intended to serve also. Can anybody think so without thinking at the same time of individuals, who may meet one another in the closer communion of confidence? Thereby scientific dogmatism is overcome, and the perspective widens over the world which reveals its character only to confidence and faith, the strange world of the *Thou*.¹

Does this mean that the conviction of God has been given a philosophical support which men of faith can use against the objections of corrosive doubt? Not at all. Just as faith, where it is strong and living, does not care in the least for rational grounds, similarly such supports are of but little avail where conviction has become corroded from within.

¹ I have here been able to touch only briefly those questions which have been given a close study in my work *Das Du und die Wirklichkeit*, Upsala 1932. Cf. also *Das Problem der religiösen Erkenntnis*, Zeitschrift für syst. Theologie 1934.

Faith has its own problematical situation, which is to be found on a level other than that of philosophy.

The Personal Approach to Prayer

“Keep not Thou silence, O God : hold not Thy peace, and be not still, O God ” (Psalm lxxxiii. 1). “How long wilt Thou hide Thy face from me ? ” (Psalm xiii. 1). “O my God, I cry in the daytime, but Thou hearest not ; and in the night season, and am not silent ” (Psalm xxii. 2). “Awake, why sleepest Thou, O Lord ? Arise, cast us not off for ever. Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression ? ” (Psalm xlv. 23 f.). “I cry into Thee, and Thou dost not hear me : I stand up, and Thou regardest me not ” (Job xxx. 20). “God, O God, dost Thou not hear ? My God, art Thou dead ? No, Thou canst not die ; Thou but concealest Thyself . . . Thou my God, where art Thou ? ” (Luther at Worms).

Here we are in the midst of the problematical situation which confronts the one who prays in despair. The soul is in distress, it suffers agony, and moans. It knows that only One can help, and it has hastened to this Only One with ardent, agonized invocation. But no glimpse of light breaks through the darkness. The soul feels an outcast in an empty and desolate space. It perceives no other answer to its agonized prayers than the hollow echo of its own voice. It is not a question of doubting the existence of God. The case is far worse than that. The familiar, *near* God is so far away, has become so unfamiliar. He does not care for me, does not listen to what I am saying, my prayers do not reach Him. The agony of feeling abandoned by God is reflected in expressive, pathetic images. God conceals or turns away His face. He is asleep, or — dreadful thought that emerges for a moment, only for a moment — is He dead ? All of it interprets the experience of pain : communion with God is lost, contact is broken, the soul feels frozen and lonely.

The men of prayer who have thus been thrown into the darkness of despair have as a rule also found a way out of it. It is not certain that they have done so on account of an external and obvious hearing of their prayers, which has put

the thoughts of doubt to shame. Sometimes it appears as though the contact is re-established if only the loud crying grows silent, so suddenly does the mood shift from forlorn loneliness to confidence and trust. "But I have trusted in Thy mercy ; my heart shall rejoice in Thy salvation. I will sing unto the Lord, because He hath dealt bountifully with me" (Psalm xlii. 5, 6). Sometimes it is a long way from brooding and doubts to the new and overwhelming discovery : "I have heard of Thee by the hearing of the ear : but now mine eye seeth Thee" (Job xlii. 5). But the solution of the problem of life comes always in the same way : the soul allows itself to be seized by the Inscrutable One and controlled by His holy Will.

Then, but not till then, will certainty and security come back. For my loneliness is really but a symptom of my sin, the servile rebellion of my will against the Will of God, "the incurvation of the soul" (Luther). Prayer overcomes loneliness when it becomes a prayer, not only for the gifts of God, but for God Himself, that is, for God's forgiveness. Then — how wonderful ! — the face of the Eternal One is again turned towards me. It has the features of the Son of Man. I recognize Him. It is He who was given by His Father the power to forgive and to restore. And I remember the prayer He taught His disciples : "Thy will be done" — not my will, but Thine. That prayer includes the certainty of God.

Thus there is really an answer to the practical and personal question : Is prayer something purely subjective ? But the answer is twofold : both yes and no. *Yes* — if prayer is but an expression of the disposition to self-assertion. — *No* — if it is formed into a prayer for God's forgiveness, and is supported by the will to be an instrument in His hand. For here prayer itself becomes a reply to the Divine words : "Fear not : for I have redeemed thee, I have called thee by thy name ; thou art Mine" (Isaiah xlii. 1).

Three Essential Characteristics of Biblical Prayer

HENRI D'ESPINE

Is there any such Thing as "Biblical Prayer" ?

It would be possible to stop me on the very threshold of this study and ask for a justification of the expression "Biblical Prayer". It does not seem at first sight that the Bible presents a single clearly-marked type of prayer. It does indeed include prayers which differ profoundly from each other in inspiration and in object. What is there in common between a psalm of vengeance (cf. Psalm cxxxvii. 7-9) and the prayer of Jesus for His executioners (Luke xxiii. 24), or between the interested piety of the patriarch Jacob (Genesis xxviii. 20-22) and that which is expressed in the Lord's Prayer (Matthew vi. 9-13) ? And yet I say "Biblical prayer" and not only "Christian prayer" because, despite the incontestable individual and collective egoism which is still seeking in Israel to mobilize God for the realization of very human desires, the type of prayer which is to be that of the New Testament already appears and affirms itself in the Old Testament : prayer addressed to the living and personal God for the realization of His work, for the triumph of His cause in souls and in the world.

I should like to bring to the light here simply three things : first, that Biblical prayer is characterized by the God to which it is addressed ; then, that it is characterized by faith in the answering of prayer ; finally, that it is characterized by its missionary aim.

The God of Biblical Prayer

From one end of the Bible to the other, God gives Himself to be known as the living, personal and all-powerful God, as the Being upon Whom everything depends and Who does not

Himself depend upon anything, as a God Who is truly God. His relation with the world is that of the Creator, the Sovereign Lord of Creation. "In the beginning God created the heaven and the earth". That is the first sentence in the Bible, and the foundation of the whole faith of the Bible. If the universe exists, it is to the free decision of God that that is due. There is no necessity of Nature which could constrain Him to create; and the world might not have been. It is neither necessary nor eternal; it has begun and it will have an end. God has willed it in order that it may serve His mysterious designs and show forth His glory. God is never confounded with the creation in the Bible, any more than He is separated from it. He is its Author and its Master, not its soul. He reigns over it, and conserves it by His constant providence; He is pursuing a work in it — and freely intervenes to that end; but He remains always distinct from it. In a word: there is not a trace of pantheism in the Bible. God has "formed the earth and the world; even from everlasting to everlasting, Thou art God", cries in adoration the author of the Ninetieth Psalm.

The relations of God with men are on the one hand those of God as Creator with His creatures and on the other hand of God as Saviour with the lost who have strayed far from Him. Rather than cite texts and numerous passages taken from all parts of the Old Testament in support of these affirmations (as one might easily do), I wish to hold to one of the prophets, the second Isaiah. Like a refrain, we hear the sovereign word: "I am the Lord, and there is none else, there is no God beside Me . . . that they may know from the rising of the sun, and from the west, that there is none beside Me" (Isaiah xl. 5, 6). "I am the Lord: that is My name; and My glory will I not give to another, neither My praise to graven images" (Isaiah xlii. 8). "I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded" (Isaiah xlv. 12). "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah xlv. 21-22). "Seek ye the Lord while He

may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abundantly pardon " (Isaiah lv. 6,7).

Now open the Gospels, and you will see that the God of Jesus is the same as the God of the prophets, only more perfectly revealed in His fatherly love. Jesus invokes Him by saying : " Father, Lord of heaven and earth ". From Jesus we hear that all Nature is in His hand : He makes the rain fall and His sun rise, He clothes with beauty the lilies of the field and feeds the fowls of the air, and none falls to the ground without Him. But man is in His eyes worth much more than these ; and it is over him above all that His providence watches, it is he whom He seeks with love, as a shepherd his lost sheep or a father his son.

And the God of the Apostles is still the same as the God of the prophets and of Jesus. In addressing a pagan crowd in Asia Minor, Paul and Barnabas cry : " We . . . preach unto you that ye should turn . . . unto the living God, which made heaven, and earth, and the sea, and all things that are therein : Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness " (Acts xiv. 15-17). At Athens, Paul says : God hath willed that men " should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us : For in Him we live, and move, and have our being " (Acts xvii. 27, 28).

Prayer to the One True God

Prayer addressed to Him Who is the " one true God " in the first place could not be mystical prayer in the special sense of that term. There is certainly an admirable and powerful mysticism in Biblical prayer, if one understands by mysticism the adoration of a prostrate soul, the intimate communion with God in fervour and in love. The lives of the

prophets, the psalmists and the apostles offer us many examples of this ; but there it is always a purely personal mysticism, a communion between persons whose distinctness from each other is never done away with, which, far from aiming at escaping from the concrete and material reality of the world in order to enjoy the delights of ecstasy, consists on the contrary in a conscious submission of the will of man to the Will of God the Saviour for the carrying out of His work in this world.

Prayer which is addressed to this God who is Creator and Lord of Nature will embrace — and this is the second conclusion — all reality, material as well as spiritual. And it is perhaps there that it remains most foreign to the modern believer upon whom weighs the heavy heritage of Positivism. Between this world which has been shown him as fatalistic and mechanical, ruled by a rigorous determinism, and the God of his soul, he does not know what relation to set up. And so in practice he separates the two realms, shuts God up in the sphere which he calls “ spiritual ”, and denies the possibility of any free intervention of God in the realm of Nature. (That is, by the way, one of the deep reasons for his instinctive sympathy for mystical prayer). One understands that it cannot be easy for him to read a Bible which is quite full of what he calls in his language “ the physical supernatural ”. To hear Moses in the desert ask bread and water for his people, and receive them both miraculously ; to hear Elijah ask God to give back life to the son of a widow of Zarephath and to read that God heard his prayer and that the child came back to life ; and so on until the Gospels and the Acts of the Apostles, where the all-powerful intervention of God is constantly showing itself in the material and physical order as well as in the spiritual order (the sick being cured and storms stilled) : all that is sufficiently disconcerting for the modern believer, and leaves him hesitant and perplexed.

Finally, prayer addressed to God the Saviour, Who tirelessly pursues in the World His redemptive work, can never remain upon the level of a selfish mendicancy, of a wholly pagan exploitation of God which lowers Him to the rank of an executor of human desires. The attitude “ for God ” wins in

such prayer a triumphant victory over the attitude "for us". The desire which gave it birth and which animates it is, that the glory of God should be revealed, and that His work should be done.

Faith in the Answering of Prayer

I come to the second point : that Biblical prayer is characterized by faith that it will be answered. That means, to express ourselves simply, that it is of some use, that it is followed by effects, that it obtains a response, the intervention of God or a change in His designs. That faith it shares with the most primitive, utilitarian, naïvely childish prayers ; but that is just the remarkable thing : that Biblical prayer, which rises from a heart which knows itself to be sinful and limited towards the Great God of heaven and earth, all-powerful and all-wise, should preserve that character. There too, the modern man argues and rebels : " You believe then that unheard-of thing, that prayer will influence God, make God give way, obtain from God gifts of grace which without it would not have been accorded ? " The Bible's men of prayer manifestly believed that.

Let us take first of all, by way of example, that prayer, so typically Biblical, — Abraham's passionate and tenacious prayer in favour of Sodom and Gomorrha (Genesis xviii. 17-33). First of all we must note in Abraham that extraordinary mixture with regard to God of liberty and respect, of boldness and fear. He dares to say everything to God : " Wilt Thou also destroy the righteous with the wicked ? . . . Shall not the Judge of all the earth do right ? " Then he is afraid to have dared so much, and yet he dares again. His prayer is a long combat, some would say a bargaining. He literally wrests from God one concession after another : " Peradventure there be fifty righteous within the city : wilt Thou also destroy and not spare the place for the fifty righteous that are therein ? " And the Lord says : " If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes ". " And if there be forty-five, forty, thirty, twenty, ten ? " Every time God lets

Himself be moved : " I will not do it, I will not destroy it, if I find forty-five, forty, thirty, twenty, ten righteous ". And if Sodom was destroyed in the end, that is not because of the inefficacy of the prayer, but because ten righteous were not to be found within it. The fact remains that God allows man to pray Him thus, and that He lets Himself be moved. Much more : the God of the Bible exhorts the believer to address to Him his petitions, promising answers to those who take Him at His word. " Call upon Me in the day of trouble : I will deliver thee and thou shalt glorify Me " (Psalm l. 15). " Prove Me now, . . . if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it " (Malachi iii. 10). And it is because He really answers thus that a psalmist thus addresses himself to God : " O Thou that hearest prayer . . . "

But there will be put the question which is always decisive for a Christian : " Is that the Mind and the Teaching of *Jesus* ? " And without hesitation I reply : Yes. Open the Gospel according to St. Luke at the eleventh chapter. The disciples have just been once again the wondering witnesses of the prayer of Jesus, and one of them asks Him : " Lord, teach us to pray, as John also taught his disciples ". How did Jesus reply ? Did He speak to them of contemplation, of being caught up into God ? It is a significant fact that He taught them to *ask*. He put *petitions* upon their lips. " Father, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins . . . And lead us not into temptation ; but deliver us from evil. " And to encourage them He makes use of the most human comparison. A man caught unprepared by the unexpected arrival of a friend who comes in the middle of the night goes and knocks on his neighbour's door to ask for the loan of bread. Rudely awakened from sleep, the latter receives the importunate enquirer rather badly ; and then he gives him what he asks in order to have peace. And Jesus adds to His little story, which many will not find sublime enough (just like that other recorded in chapter xviii. 1-8), these very simple words : " Ask, and it shall be given you ; seek, and ye shall

find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? Or if he ask a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask Him ? " (Luke xi. 9-13). So, then, God *gives* to him that *asks*. Between the request and the gift there is a relation of cause and effect, a fact which implies reciprocity, as has not been sufficiently noted.

Jesus further insists on the necessity of believing, when one is asking, in the real possibility of an answer. " For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them " (Mark xi. 23-24). Alongside this word should be set that recorded in the Fourth Gospel, in the story of the resurrection of Lazarus : " Jesus saith unto her, said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that Thou hast heard me. And I knew that Thou hearest me always : but because of the people which stand by I said it, that they may believe that Thou hast sent me " (John xi. 40-42). If such is the thought and the practice of Jesus, it is not astonishing to find it identically the same among the Apostles. Think of the place which petitional prayer had in the primitive community, in the life of St. Paul, who prayed so much on behalf of his brethren and who asked for their prayers on his own behalf. Think of what is implied by a sentence like this in the Epistle to the Hebrews : " Pray for us . . . that I may be restored to you the sooner " (xiii. 18, 19). Or these two others from the Epistle of St. James : " If any of you lack

wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord " (i. 5-7). " The effectual fervent prayer of a righteous man availed much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit " (v. 16-18). There are not lacking even unanswered prayers which attest in their own way the faith held in possibility of answers. St. Paul writes : " For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me " (II Cor. xii. 8, 9).

Biblical prayer is not exclusively, but it is primarily, a prayer of petition. Now he who says " petition " gives evidence, simply by so doing, of his faith in an answer.

The Missionary Aim of Biblical Prayer

So we are led quite naturally to the third and last point of our study. *Biblical prayer is characterized by its missionary aim.* I have said what Biblical prayer has in common with the most primitive, utilitarian and naïve of human prayers : the certainty that it can be followed by effects, by answers. The moment has come to say what distinguishes it clearly from all other forms of prayer — or rather, to say it again, for I have already noted above summarily that Biblical prayer cannot remain upon the level of selfish mendicancy, that the attitude " for God " is triumphantly victorious in it over man's attitude " for us ".

The Biblical Revelation does indeed make manifest and proclaim the true relation between God and man. God has made us for Himself. And it is the property of sin, and

consequently of all the sinful religions, to have reversed these terms. So when the only true God takes command of a human soul, He impresses upon its desires, and gives to its prayer (according to the measure of His mastery over it), the true orientation : God, His honour, the triumph of His cause become the dominant concern ; and the soul, instead of making everything, God included, gravitate round itself and its selfish interests, makes itself and its prayer gravitate round God, to be used by Him instead of making use of Him. The whole movement of Biblical prayer, and its supreme object, appear in this fervent exclamation of the Psalmist : " Not unto us, o Lord, not unto us, but unto Thy name give glory " (Psalm cxv. 1).

Let us take up first of all a very typical example in the Old Testament : Elijah has brought together upon Mount Carmel the unbelieving children of Israel and the four hundred and fifty prophets of Baal ; and there he, as the solitary champion of God, defies triumphant paganism. Two altars are set up, and each side asks of its God that the wood of the burnt offering may be kindled by fire from heaven. For hours the prophets of Baal send up their prayers to their god. At the time of the offering of the evening sacrifice, Elijah the prophet comes near, and says, " Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell " (I Kings xviii. 36-38). The God to whom that prayer is addressed is indeed the living God, the God who is pursuing His work in the world, who is weaving His redemptive action into the web of history, who has called the patriarchs to that end and made them promises, and is " not ashamed to be called their God ". He, the Lord of Nature, makes it contribute to the accomplishment of his designs. And when His servant implores His all-powerful intervention, He answers his prayer.

But the attitude of him who prays is no less worthy of notice. That man has only one passion : the honour of

God ; only one thought : to bring back to Him the wayward hearts of His people. To that one cause he has consecrated his whole being ; for that cause he risks everything. It is not for himself that he prays, for himself that he asks a miracle ; he is not employing God, he is serving Him. His life is given entirely to God's service, and it is because of that fact that his prayer is true prayer : a humble and bold petition.

But without halting at other examples, we shall now go straight to the prayer which Jesus taught His disciples, and which remains the finished and perfectly characterized type of Biblical prayer (Matthew vi. 9-13). It is a petition from end to end, as we have already noted, — and a petition addressed to the “ Father who is in heaven ”, that is, to the personal and sovereign God. There is indeed no title more personal than that of Father, none more charged at the same time with dignity and with tenderness. And as for the words “ who art in heaven ”, they repeat that which the psalmist had already proclaimed : “ The Lord hath prepared His throne in the heavens ; and His Kingdom ruleth over all ” (Psalm ciii. 19), and that which the Church was later to add, spontaneously and with so much truth, to the Lord's Prayer : “ For Thine is the kingdom, and the power, and the glory ”. In that prayer, it is the order of the petitions which is significant. Assuredly Jesus allows the use of the words “ give us ”, in the petition for daily bread. But to whom does He allow it ? To the man who seeks first the Kingdom of God (Matthew vi. 33), who lets himself be completely mobilized for His Holy Service, and who, like a soldier, may henceforth ask for the means of subsistence from the Master who has enrolled him. All the realism, and at the same time all the exacting demands of Jesus find their expression there ; only the *first* petition, that which must translate the essential desire, the aim and the orientation of the whole life of him who prays, is that the Name of God may be hallowed, that His Kingdom may come, that His Will may be done in earth, as it is in heaven. The “ for God ” takes precedence of the “ for us ”, or more exactly — and it is here that the magnificent harmony and the profound unity of the plan of God

appear — the “ for God ” willed first and for its own sake is found to be the true expression of the “ for us ”, since salvation for our lost souls, true happiness and life are found in belonging to God and serving Him.

All the prayer of the Apostolic Age maintains the orientation given it by the Lord's Prayer. Out of the marvellous treasury of prayer contained in the Acts and the Epistles and the Apocalypse, I shall close by quoting one prayer in which are to be found precisely the three essential characters of Christian prayer which I have desired to bring to the light. “ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is : Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings : *and grant unto Thy servants, that with all boldness they may speak Thy word, By stretching forth Thine hand to heal ; and that signs and wonders may be done by the name of Thy Holy Child Jesus* ” (Acts iv. 23-30).

Intercession

E. R. MICKLEM

According to St. Luke, the Lord said to the Apostle Peter, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat : but I made supplication for thee, that thy faith fail not : and do thou, when once thou hast turned again, stablish thy brethren " (Luke xxii. 31-2). Peter replies that he is ready to follow him to death, but his confidence is rebuked by a prophecy of his coming defection that very day. To us who read of this scene there immediately springs to mind the first half of the book of the *Acts*. In the Gospel we read of the prayer ; in the *Acts* we read of the answer.

Let us assume that Jesus did pray as here recorded. There is no doubt at all about the " answer ". Was there any connection between the two ? The Apostle would smile scornfully at such a question. We, on the contrary, ask it in a tone which indicates great dubiety, and, moreover, it is only one of many sceptical questions we are ready to put. To Peter's " Of course " we return, " How can you prove it ? *Post hoc* is no proof at all of *propter hoc* ". We are right. Peter cannot prove the connection ; he can only smile to himself, being content to wait patiently until we too have had the kind of experience which makes for us the seeking of proofs, even if they were obtainable, a waste of time.

It would be an easy task to fill the space allotted to this article with well-authenticated accounts of " answered " intercessions, keeping to examples where the person prayed for was unaware that anyone was interceding for him. Each case could be sufficiently impressive to cause even the unbeliever to allow that it contained a " remarkable coincidence ". But as an attempt to furnish " proof " that intercession " works " our procedure would be vain. The believer

would find a few more occasions for praising God, and the unbeliever would enlarge his interesting collection of coincidences. In so doing neither of them would be violating the laws of reason.

Lack of proof, however, is not our only, nor, indeed, our chief, difficulty. If God is good and loves our brother no less than He loves ourself, is it not an unbelieving impertinence to petition Him on the brother's behalf? If our prayer has any effect, must it not, by reason of its coercive nature, act in a manner not easily to be reconciled with our brother's freedom? Granted that in a particular instance there may be a connection between an intercession and its "answer", is there any necessity to suppose that God "did" anything to bring this about? Is it not more probable that we are dealing simply with a case of telepathy, of the direct influence of mind upon mind at a distance? These and similar questions are frequently to be heard. Some of them can easily be disposed of; others need to be asked again — but later, and in a changed form. All of them, if they are regarded as objections which must be dealt with before the right of intercession can be admitted, betoken a wrong approach to the subject.

The truth is we are easily misled by our modern fondness for analysis. We distinguish different "kinds" of prayer: praise, confession, petition, "deprecation", "comprecation", intercession, and so on. Having made these distinctions, legitimate enough in themselves, we are apt to falsify the nature of Christian prayer by treating them as though they represented fundamentally separate activities, which are to be judged each on its own merits. One man says: "I think it is a wholesome practice to give thanks to God, but confession involves a somewhat morbid preoccupation with one's sins, and any sort of petition is, of course, stupid and distasteful to an instructed mind". Another finds a place for a larger number of "kinds" of prayer, but he stops short at the notion that praying for someone else will benefit that person, except in so far as such prayer may, perhaps, dispose the interceder himself to be more actively benevolent towards him. In this manner we pick and choose amongst

the various types of prayer according to our insights.

We treat prayer as we should some voluntary occupation, such as fishing, let us say. We contemplate taking up fishing ; and as sensible, humane people we consider the subject from various points of view, recreational, economic, scientific, " ethical ". Will our health be promoted ? Can we afford the inevitable expense of time and money ? What baits should we use ? At what point do the requirements of our domestic larder come into conflict with the ethics of sportsmanship ? If we think fishing is sufficiently attractive and persuade ourselves it will be good for us, we probably take it up, limiting the extent of our indulgence in the sport by what we judge to be reasonable and right in regard to such questions as those enumerated. We take it up because it suits us, and when we have done so we attempt to solve the various problems which the new pursuit presents by reference to the different standards which are relevant to them. To be a fisherman is not thereby to be provided with a standard of judgement which will be relevant to, and sufficient for, a solution of all the questions which our new occupation makes us ask.

Similarly some of us contemplate taking up prayer. We feel sure it will be good for us. We wonder how much time we ought to spend on it, and what are the best methods of praying, and whether intercession " works ", and if it does, whether it is quite fair, and so on. This may be reasonable enough if we are looking at prayer simply as one of the more or less respectable practices which belong to religion ; but so to look is to misconceive the nature of Christian prayer entirely.

The beginning, the end, the continuing motive of Christian prayer is GOD. And the God who is this is not just a bright light on which we may fix the attention, nor a vague source of power, but the God of the Christian Revelation. Our Creator on whom we are dependent is the holy One whose demands are absolute, and He comes to us in love as Saviour and mighty Deliverer, and calls us into the Kingdom of His love and of His righteous will. Christian prayer is an entering into personal relations with this our

Father. It begins, not as an occupation which we take up in our leisure moments, but as our spontaneous response to the unmeasurable grace of God. It begins thus in worship and adoration, and the various parts of prayer, which we analyse in our scientific way, spring naturally and inevitably from the nature of Him who has brought us prostrate in love at His feet.

Response to Him who is at once holy Lord and fatherly Lover being the foundation of Christian prayer, such prayer contains within itself the principles of its development. The centre of interest is the will of the One who has evoked our worshipping service. We are invited to a childlike relationship of personal obedience and personal trust. Simplicity and truth are essential conditions of it. The range of our prayers will grow rightly according to our honesty with God in His demandingness, and their content will be gradually purified according to our honesty with Him in our desires. Moreover, the different "parts" of prayer will cease to constitute problems.

Should we confess our sin? What a question! Face to face with God at the foot of the Cross our unworthiness comes tumbling out of our mouths. But the Love which condemns us is the Love which draws us, and as we concentrate our gaze on that we are delivered from a morbid preoccupation with our sins and a self-centred perfectionism.

Is it legitimate to ask God for anything we want? We falsify at once our relationship with Him if we confine ourselves to what we imagine is "proper" and do not come to Him with our real desires. But again, we meet with Him first as worshippers, as those whose response to His grace is a desire to do His will. Our eyes set on Him, our desires go through a purging process.

And what of intercession? Is it any good praying for others? For those who have entered in any measure into the purposes of God revealed in Christ this is an utterly foolish question. We are members one of another. It is our duty and high privilege to bear one another's burdens. We cannot escape our responsibility to our brother. The Son of God came and inaugurated the heavenly Kingdom

on earth, the kingdom of the redeemed, a realm essentially social, co-operative, brotherly. To receive the message of the Kingdom is to receive also the call of God to co-operate with Him in His "work" of redemption, of reconciliation. The more fully Christian we become, therefore, the more does the work of God dominate our thought and aspiration, and the more, consequently, does our "neighbour" become the subject of our speech with God. Intercession is not a "kind" of prayer radically different from other "kinds"; it is simply the name for conversation on a special subject. Doubtless psychologically it is marked by a frame of mind which has an emotional quality of its own, distinct, e.g., from that of the penitent or of one rapt in adoration, but this psychological difference does not make it cease to belong to the same fundamental filial relation of the earthly child to his heavenly Father.

The Christian who truly worships the Lord his God inevitably begins to pray for his neighbour as for himself. If we ask him "What is the use?" he will reply perhaps, firstly that he cannot help himself, and secondly that to the praying man it is quite evident that it is part of God's plan that He should accomplish His work through the co-operation of His human servants in prayer. How this can be he will admit it is difficult to understand, and he may not himself be able to supply a plausible philosophy to account for it, but he will stoutly affirm that no philosophy is admissible which is inconsistent with this datum of revelation and experience.

Intercession undoubtedly sets in relief the sharp paradoxes which must find a place in a Christian philosophy. We assert our complete dependence on God, and yet our relative independence of Him; God's complete self-sufficiency, and yet His need for our co-operation; God transcendent, and yet immanent; the world God's world, and yet in a sense set over against Him; man and man ever interdependent, and yet in and through this very interdependence each possessing himself in freedom; and other such antinomies. It is natural for those who set out to construct a logical system to strike out one opposite in each pair; but if we are determined to keep in touch with reality we may not deal thus cavalierly

with the data of experience. This needs pointing out, because many folk are held up in prayer by the "problem" of intercession, owing (whether they are aware of it or not) to their looking at it in the light of a prevalent philosophy which is radically inconsistent with the Christian faith. The Gospel carries with it theological implications. Once we have accepted it we are committed to a theology. For us, therefore, a philosophy which is not consonant with our basic theological affirmations is (or should be) ruled out of court. A Christian philosophy must insist that faith and prayer are as much true causes in the universe as are the spontaneous actions of the human will.

As Christians we must intercede. Intercession can, however, be, like all the parts of prayer, more Christian or less Christian. Which it is will depend upon whether or not it has its source in worship and is continually refreshed from that source. Let us change the figure, and say that in Christian intercession the God of the Christian Revelation dominates the picture. This does not mean that the focus of attention will always be upon the same point. Sometimes our minds and hearts will be directed primarily towards God in worship, and the object of intercession will be brought as it were peripherally into the "God circle". More often, probably, the attention will play upon and around the object of intercession, but with constant reference to our Lord as "there" and as vitally transforming the scene. Prayer for others is the holy task of mediating God to our fellows. If it be asked what conceivable need God can have for such service, it is sufficient to reply that this human mediation is quite plainly part of the wisdom of the divine economy, and our duty is to accept it with humility and awe. Anyone who has a profoundly Christian friend knows that God is mediated to him through another human being; and, we may add, anyone who has a wide first-hand acquaintance with the life of prayer knows that bodily presence or visible or audible communication is not an essential condition of such mediation.

But what about influencing a person against his will? It is important that we should think clearly about this question.

Whether we desire it or not, we are constantly influencing people for good or ill. They may resist. Indeed, it is perfectly obvious that often they do resist, and successfully. Let us take a concrete illustration. It will, perhaps, be most congruent with our purpose if we imagine a scene from our Lord's earthly life. Picture Jesus Christ healing a sick man on the Sabbath in the presence of Pharisees : the representative of mercy and "humanity" and the representatives of legalism. We know enough about the former from the Gospels to be sure that He must have been intensely impressive on such occasions. If anyone's influence was irresistible, we should suppose that His must have been. In His presence it must have been hard to uphold the claims of law against those of humanity. Yet in fact the Pharisees were proof against the appeal of His personality — at least most of them. Perhaps one in our imagined group (Nicodemus, shall we say?) was moved to uneasiness, and the occasion marked the initial stage of his conversion. God spoke to him in His Son, and Nicodemus did not absolutely refuse to listen. Was unfair pressure put on him? That would scarcely be his opinion of the matter, when he reviewed the incident subsequently. Rather would he praise God that he had been subject to that influence, and bless the grace which had checked him from stopping his ears.

Now, if through prayer it is possible to create the conditions in which a man becomes subject to divine promptings in addition to the other influences which are playing upon him, is the doing of this any more unfair, any less respectful of his personal autonomy, than subjecting him to any other kind of Christian influence? If it is not an outrage to stand by a man in the flesh, why should it be an outrage to stand by him in prayer? If it is no wrong to a man that he should meet with the Lord in the flesh, why should it be wrong to mediate Him to him in the Spirit through prayer?

That there is a "telepathic" factor in the working of intercessory prayer is quite probable. This brings us back to the point we have urged throughout this article, namely, that all Christian prayer must spring out of Christian worship — the worship of God revealed in Christ. Unless we are

set on Him and on His holy will, what we call prayer may not be prayer at all, but simply an exertion of *our* influence upon another; and then there is no ground for assurance that we are affecting him for his good. So-called “ prayer ” for others which is not really directed to God, and in which God is not dominant, is not intercession.

Is intercession a worth-while occupation ? How much time ought we to give to it ? What can we legitimately ask for another ? These are questions which we shall learn to answer only as, through loving submission, we grow in the knowledge of our eternal Father and of His purpose of redemption in and through our Lord and Saviour Jesus Christ.

“ But thou, when thou prayest...”

UDO SMIDT

The Child-like Spirit

In the German University town of Münster there is a picture in the National Museum, painted by an old master of Lisborn. The Archangel Michael holds in his left hand a balance with two large scales. His right hand he is drawing back in order to strike a blow with the whole weight and keenness of his sword at a Church which lies upon one of the two scales. Despite its impressive walls and towers, the Church building is so light that the scale has risen high. A devil has taken up his abode on the roof of the Church. There lies the cause of the loss of weight of the stately building. The other scale has fallen low by reason of the weight of a child upon it who is kneeling and clasping its hands in prayer. The question immediately arises for the beholder of this picture : What is there in the power of simple and child-like prayer which weighs more in the eyes of God than the pomp and pride of a Church which, despite all its order and splendour, is possessed of devils ?

Any serious consideration of the meaning of prayer, and of the place it should occupy in our thoughts and in our life, awakens longing for the simplicity and purity of the child. Any serious consideration imperiously demands of us also at this point, however, the honest acceptance of the position in which we stand. We can no longer put on like a garment the stature and appearance of a child. We cannot put to flight our host of questions by simply denying them. To attempt that means to set the devil on one's own shoulders and so be cast upon the scale of the superficial.

Outward and Inward Dangers to Prayer

We are bound to reflect honestly and personally upon the question of the meaning of prayer. In so doing, we must first of all remind ourselves of two dangers which are constantly threatening prayer in its very essence. Like Scylla and Charybdis, those two opposite sea-monsters in the *Odyssey*, these two dangers lay siege to prayer. The one danger is that of material externalization; the other might be called that of psychical internalization.

In *material externalization*, prayer declines either into a declamation of formulae learnt off by heart, or into an enumeration of one's own wishes or demands. It is uncanny how quickly prayer can be made into a human performance. History affords us evidence for the way in which this view, which we meet with among heathen peoples, has penetrated into the Christian Church and still maintains its right as a principle in Roman Catholicism today. But as soon as quantitative standards are made applicable, there begins a materialization of prayer which ends in the petrified formula. An old legend illustrates this devaluation of prayer in a simple and most impressive way. Near the gates of heaven, the legend runs, there rises a hill, heaped up out of lumber and shapeless stone. If it be asked whence this hill came, the answer is given: These are the prayers which could not reach the ear of the living God.

This danger of material externalization of prayer surrounds us in a thousand forms. It may be that we are above such

crude forms as I met with for example in an experience during the Great War. The cry goes up to God from the firing-line : “ If Thou protectest my brother and myself, then will I serve Thee...” As at the same moment the deadly bullet strikes the comrade, the prayer is changed into a curse, and the muzzle of the rifle is raised to heaven. It may be that no even remotely similar events form a temptation for any of us. Nevertheless, the danger surrounds us constantly. *Every attempt to make ourselves master over God's Will through our prayers damages and destroys the meaning of prayer.*

The other danger, which we called *psychical internalization*, is, however, far more subtle still. Here there is no lack of quiet and recollection. The silent hearkening of the soul, and also the reverent utterance from the depths of the heart, afford the indispensable tokens of prayer. The temptation consists, however, in making the prayer a conversation with one's own soul. Prayer becomes unawares a “ *coming to oneself* ”. Once again : there is no prayer without this honest and thorough concentration ; but the echo of our own soul to our prayer is always the most subtle and also the most dangerous attempt to escape from the voice of the living God. There is much forceful talk in our day of an *immediate awareness of “ Guidance ” through prayer*. But here we touch upon the tenderest and most hidden aspect of our inner life. Let us perceive seriously, as we do so, that our prayer must be continually freed from all psychical introversion, and that it must be purified, in order that the wishes of our soul may not be identified or confused with the Will of God.

God's Word and Man's Response

We can gain the mastery over the ensnaring and bewitching danger of psychical internalization in the observation of prayer by means of a serious consideration of the *theological* presupposition of prayer. This is a question, not of an abstract definition, but of an eminently practical discussion. The ground common to both the material and the psychical

endangering of prayer consists in *our putting ourselves in the first place in our relation to God*, so that it is *we* who speak or listen, while the *answering* is left to God. To start from that point is theologically false and therefore dangerous in practice. Here — now crudely, now subtly — the rôles have been exchanged. In prayer, it is not God who stands over against our word, but we who stand in prayer under His already-spoken Word, under His already-existing claim. *It is we who are spoken to*. What that means is made clear by the Biblical story of Creation in contradistinction to every other attempt at interpretation of Creation in the world's literature. While the myths of the ancient peoples regarding the origin of man amount to so many attempts at explanation of the mystery, the Biblical account is defined and mastered by this one fact: the creative *Word* of the living God gave form and life to man. Man is the *response* to the preceding creative Word. Man is created as the "Thou" of Him who made him in His own image, and in so doing gave him his nobility above all creatures and at the same time his *respons-ibility*. But as soon as man became an independent "I", he fell out of this original tie. Since then, it is the lot and the curse of man that he regards himself as the "A" and God as the "B", himself as the "word" and God as the "response". This perversion, which is the essence of sin, was met by God when He made "*the Word*" become flesh in *Jesus Christ*. Jesus Christ has restored the reversed order. To meet Him in the Word that He Himself bears, reveals and fulfils, — that is the unique and final new order, which is given us and attested by *Holy Scripture*.

Prayer and the Bible

It is essential to make that assertion in the present context, since our prayer is thereby given its *rightful place* and its *due subordination to the Word of Scripture*. *Prayer is not a second, immediate source of God's Revelation which can be set alongside His Word*. Prayer in all its various forms is always primarily an answer, an acceptance of the

Word which is given us. To pray means to allow oneself to be given one's place within the bounds of the revealed Word; to pray means to listen till one can spell out that Word and be filled with God's Spirit *through that Word*. It is certainly no mere chance that the Reformers resisted all sentimental “ enthusiasm ”, and never separated the operation of the Holy Spirit from the Word of Scripture. This connection and strict subordination removes prayer entirely from the soft twilight region of our moods and feelings. We are not to become the subject who speaks in our prayers; God Himself remains that subject. *God commands; and to obey His Command is Grace*. The more the breadth and depth of the Biblical Revelation penetrates into our prayers, the more we are seized upon by reverence and humility at the miracle which Calvin once expressed in these words: “ We are directed to pray by the same command which equips us with the assurance that our prayer will be heard.”

Tribulations in the Life of Prayer

The necessary cleansing of our prayer, and the best education in prayer, must always be a prayerful intercourse with the Bible. That, however, must be tested and learnt; and so nobody is spared *tribulations* here. For the way of the Bible is the way of faith; but the way of faith is the narrow way; and the narrow way is always the way which is assailed by reason and nature. Let nobody be astonished, then, if our way of prayer resembles a shell-pitted battlefield rather than a smooth and well-kept highway. Let nobody be astonished if his theoretical knowledge concerning prayer remains far enough removed from his practical exercise in prayer. But let nobody bewail his tribulations either. For, as Luther translates Isaiah xviii. 19: “ Only tribulation teaches attentiveness to the Word ”. *Tribulation comes only to him who has faith; and faith comes only to him who prays*. Tribulation is always an indication that we still live in the world where flesh and blood oppress us sorely. But at the same time, tribulation always opens up to us the

deepest mystery of prayer : *To pray means to take God at His Word, even in spite of our feelings, against our feelings.* But in prayer, *tribulation is transformed into adoration.* The sorrowful way of the Huguenots in France is one of the confirmations of this reality which passes all understanding. This truth breaks mightily and majestically through the Sixty-eighth Psalm as the Huguenots prayed it :

*Béni soit donc ce Dieu puissant
Qui, des hauts cieux nous exauçant,
Nous donne la victoire !
Il est pour nous un Dieu Sauveur ;
Aux siens il montre sa faveur
Par mainte délivrance ;
C'est l'Eternel, c'est le Dieu fort,
Qui tient les portes de la mort
En sa toute-puissance.*

Growth in Prayer

In Beuron, a little place in South Germany, there stands over the entrance-gate of the former Benedictine monastery the inscription : "*Was wächst, macht keinen Lärm* " (" *What is growing makes no noise* "). That inscription may give us an indication of how our prayer must, without noise or much ado, *grow* into the inconceivable richness of the Word which God has entrusted to His Church. If we remain within the bounds which God Himself has set, then prayer leads us, not into the bog-land of our own heart, but on to the rock which is made the sure foundation and of which the name is Jesus Christ. If we learn from Jesus Christ the discipline of quiet and recollection in the presence of God, then we draw from the inexhaustible source of His Word ; and through our life of prayer we grow to that maturity which understands the words with which John the Baptist has defined his calling, and the Church's mission, and our own way : "*He must increase, but I must decrease* ".

Silent Worship

L. V. HODGKIN

Prelude

This paper dates from Sunday, March 1, 1936, shortly before Edward the Eighth broadcasts his first message as King. At this hour, all over the world, millions of men, women and children are waiting and watching to hear what he will say. They have hushed all other noises, dropped all other concerns, and are concentrating their whole selves in order to listen for the first time to the King's own voice.

Not many years ago this would have seemed outside the bounds of possibility. "An absurd idea", scoffers might have said, a generation ago, "to imagine people would ever give up their own concerns just to listen to a possible message over the air. What would they gain by it? If they did hear anything, it could only come from their own imaginations. They could not possibly really hear him over so great a distance. It is all nothing but imagination."

How reasonable and right those scoffers would have seemed then. How utterly wrong they are proved to be now. All through the ages the atmosphere has been full of such messages, passing in silence because there were no instruments in tune to record them. Now, in the fulness of time, Science has stepped in. The seemingly miraculous has become an everyday occurrence.

Throughout the ages, monarchs have addressed subjects present before them. But we are the first to be able to listen in to the King's own Voice across the world. Yet, had the wireless apparatus been discovered earlier, the miracle might have happened centuries or even millenia ago. The Voices were there; the messages were there; the waves in the atmosphere were there. Only the means of receptivity on the listeners' part were lacking. They did not know how to "tune in". That is what has been granted to us today,

in the material world. Yet, in the spiritual world, Listeners throughout the ages have proved that if outward sounds were hushed it was possible to tune in to the spiritual world, in which the Voice of God, their Unseen King, was and is most surely speaking to them.

The multitudes listening for King Edward's message over the wireless today, are only a handful in comparison with the far greater number of human souls who have listened for and obeyed the commands of God throughout the ages. They have done this, not only in spoken words of prayer and praise, but also in the silence of their own hearts, alone, and also in the gathered communion of Silent Worship.

Attraction and Repulsion

Silent Worship¹ at first affects those unaccustomed to it in very different ways. Some people it attracts. Others it repels. This seems to result, not from any superficial distinctions of age, class, education (or the lack of it), but rather from some fundamental difference in the structure of the soul itself. This can be proved by studying the variety of ways in which people react when they are for the first time plunged into "a cold bath of Silence", as someone described her first experience of a Friends' Meeting. One middle-aged woman told me that after the first few minutes in such a Meeting the unbroken silence got on her nerves: "I wanted to jump up and scream". Another said: "No, I wanted to fidget, and look about me to find out whenever the real service was going to begin".

Yet a student in Australia said that after a lifetime of seeking for a service that would really meet her needs, "The first time I went to a Meeting of Friends I knew that this was what I had been looking for. I had found my own place at last." A maid-servant in London put a similar experience into even simpler words. "I happened to drop into a Westminster meeting by accident one morning, and after I had

¹ Throughout this paper I am generally speaking of the distinctively Quaker Silence found in the Meetings for Worship of the Society of Friends, as that is the Silence I personally know the most about. I have written of the Silence as Silence, without dwelling on the spoken messages that may arise out of it, though these are an integral part of our Quaker Silence.

been there in the silence just a little bit I knew I had found my spiritual home." A modern scientific man has recently joined Friends because he finds it so wonderful "to be able to worship without putting one's brains in one's pocket".

Caroline Emilia Stephen, sister of the well-known Judge, Sir James Stephen, and of Leslie Stephen, the well-known writer and essayist, and aunt of the brilliant "J. K. S." of Cambridge, was brought up amid all that was most critical and best in Victorian culture. Yet she would not have disagreed with the simple maid-servant quoted above. She has recorded her experience unforgettably in her book: "*Quaker Strongholds*", one of the classics of the Society of Friends.

"... On one never-to-be-forgotten Sunday morning I found myself one of a small company of silent worshippers, who were content to sit down together without words, that each one might feel after and draw near to the Divine Presence, unhindered at least, if not helped by any human utterance. Utterance I knew was free, should the words be given; and before the meeting was over, a sentence or two were uttered in great simplicity by an old and apparently untaught man, rising in his place among the rest of us. I did not pay much attention to the words he spoke and I have no recollection of their purport. My whole soul was filled with the unutterable peace of the undisturbed opportunity with God, with the sense that at last I had found a place where I might without the slightest suspicion of insincerity, join with others in simply seeking his presence. To sit down in silence could at the least pledge me to nothing; it might open to me (as it did that morning) the very gate of heaven. And since that day, now more than seventeen years ago, Friends' Meetings have indeed been to me the greatest of outward helps to a fuller and fuller entrance into the spirit from which they have sprung; the place of the most soul-subduing, faith-restoring, strengthening and peaceful communion in feeding upon the bread of life that I have ever known."

Puzzles

These scattered instances show that while the practice of Silent Worship affects some people almost like a nightmare, others expand in it almost at once and turn to it instinctively as a home.

These are the two extremes.

In between them are other people who feel both attracted and puzzled by it. They wish to understand the silence but they fail. "What is it aiming at?" "What is it all about?" "What is one supposed to do?" "How do you begin to meditate? I have no idea." "I feel there is something that might suit me, if I could get hold of it; but I cannot." "It is restful, in a way, to have time to sit still and think, and to see a lot of other people doing the same; but it is also very queer." "I do not dislike Silent Worship, but I cannot understand it. I wish someone would explain it and help me to get hold of the technique."

It is for such intermediate people as these, souls who are both attracted and repelled, and above all puzzled, when they try to worship in silence, that these pages have been written.

The first thing to remember is that Silent Worship is a kind of Initiation into a mystery. Like all initiations it nearly, not quite always, demands a novitiate before it can be fully appreciated. Born members of the Society of Friends are apt to forget this. Their novitiate happened so long ago that it has almost passed out of their memory. They went through it, it might be truer to say "endured it", in childhood. Sunday after Sunday, month after month, year after year, in spite of all the alleviations that tender parents could contrive, still the silent spaces in the hour of worship *were* a trial. "The schoolroom clock and the meeting-house clock are the slowest of all clocks", my brother once complained wearily, and I heartily agreed with him. "Poor little mites. What shocking waste of time", says the ultra-indulgent modern parent or teacher. But was the time really wasted? Was it not rather the necessary discipline, whose bonds had to be endured and accepted in childhood,

in order that, in later life, they might be transcended and forgotten ?

Speaking generally, and ignoring a few very rare exceptions, sustained silence does not appeal to children. The walls of their minds are still mostly blank. They have as yet none of the pictures, painted by Time, the Master Artist, hanging on those walls to look at and prevent boredom, as we have who are older.

" Mummy, what did we do in meeting all the time, we were doing nothing ? " asked a little boy of a later generation than the one already quoted. Yet few would dare to say that the most precious part of Silent Worship is necessarily hidden from children. " I do feel happy, 'cos He's here ", " We can watch Him ascend and I think He's ascending *just* now ", exclaimed a small boy suddenly one evening on a London omnibus. Older people may well feel inclined to envy these tinies their power of piercing through the outward shows of things to " the Beyond which is Within " each one of us.

Later, in youth, the difficulties change. Instead of the walls of the House of Life being bare of pictures, they are now almost too full. They are crowded with rapidly changing scenes, in most of which the growing Self stands well in the centre. In the 'teens and early twenties the problems of life are insistent. Decisions have to be faced that will influence for good or evil all the future years. Lectures, exams, and the choice of a career occupy the well-to-do, while working men and women are all too early absorbed in the grinding struggle for daily bread. Daydreaming and building rosy castles in the air come so easily to all, at this stage, that to spend an hour in silence may become merely a pause for self-indulgence in a busy life. Nevertheless the time need not be wholly wasted, even though no real worship is attained. " I like to go to Meeting just to have time to spread out all my tangles of the week " said one young girl. My wise old grandmother, half a century ago, instead of rebuking me when I confessed that my Meeting thoughts had been chiefly busy with my coming holidays, merely said with a smile that I can still remember : " Ah well, dear,

thee knows plans made in Meeting are often blessed ". Long years of experience since then have convinced me that she was right. Just to sit still and think quietly ; just for one short hour once a week to cultivate what Wordsworth calls " a wise passiveness " ; this is an experience not to be despised. It may bring its own healing and poise to over-worked bodies and to overstrained minds and nerves.

Still, relaxation and plan-making are by no means the same thing as worship. It is true the ante-room may lead into, but it may also lead away from, the inner chamber, the Holy of Holies.

The Technique of Silent Worship

How is that to be reached ? Let us consider the outward approach first ; problems concerning what has been called " the technique of silent worship ". These are problems that we are often too proud to acknowledge, even to ourselves, much less to discuss with others. Yet they have their own importance and are better cleared out of the way.

First comes the question of posture. " What am I to do with my body ? " " What attitude is best ? Should I sit or stand or kneel ? " Most Catholics, Roman and Anglican, would answer : " You must master your rebellious body. Mortify and discipline it until it becomes your obedient servant and will do whatever you bid it."

Yet one wise Jesuit, Father Daniel Considine, in his little manual "*Delight in the Lord*" says :

" There are very few invariable rules in the spiritual life, but this is one : Pray in the way you like best. "

This is, very nearly, the Quaker advice. We should say : " Sit or stand or kneel, the attitude is in itself immaterial. Do with your body whatever will best enable you to forget its limitations and to pass beyond it." Do not " mortify in order to master ", but " humour it in order to forget " : that is what we find answers best.

In practice, many people who have not cultivated and attained to the Catholic practice of kneeling for long periods

at a time find that the physical effort involved in so doing seems to imprison them in the flesh rather than to set them free from it. On the other hand, lolling in easy chairs is more likely to lead to drowsiness than to concentrated meditation. So we find that our plain Meeting-Houses with their simple forms and chairs, comfortable enough but not too comfortable, suit us best.

In all these questions St. Augustine's motto : " Love and do what thou wilt " or " Bind thyself with one cord " holds good. It might almost be re-translated : " Bind thyself with one cord, or with many, or with none ; it matters not, so long as thou art truly free ".

Then there is the question of surroundings, what are called " Aids to Worship ". We find, again, that it becomes easier to pierce through the husk of the Visible into the kernel of the Unseen, if we are gathered in a simple room bare of outward adornment, without even any texts of Scripture on the walls, without music, without hymns to impose themselves upon our thoughts. Not that beautiful objects or harmonious sounds are in the least wrong in themselves. Doubtless they help many souls to reach that Central Place we are all seeking, in our different ways, where all worshippers find themselves at one. But our experience is that they lead us away from the true pathway into a different world, the world of art. That world is often divisive because it awakes the critical self that exists in each one of us : " The music was extremely poor ", " I do hate that neo-Gothic ", and so on, are comments often heard after an elaborate service. Whereas utter simplicity of whitewashed walls and plain forms and silence gives nothing — or everything — for that critical self to feed upon. If you can bear such utter bareness at all, you may come to feel it a relief. Where art is divisive, silence unites.

Time Division

In one sense the hour spent in silent worship is a dropping out of time altogether. Though the clock ticks busily through the appointed sixty or eighty minutes, the wor-

shippers may be already living in the eternal world where time is of no account.

There is no structural plan in a Quaker meeting, no design of our own making. We believe that the Divine Spirit whom we are seeking to worship "in spirit and in truth" is alone in possession of the secret as to the best way to spend the time. Reverently we surrender ourselves to His guidance, only seeking obediently to follow Him. I have been told that the Theosophists, whose Silence has some points of resemblance to ours, divide their time into three periods.

- a) The Stilling.
- b) The Coming of the Christ.
- c) The Outflowing to Others.

Since hearing this, I have noticed that, without any pre-arrangement, our Quaker Silence too does often, though not always, work itself out in rather the same way.

a) *The Stilling*

First, certainly, there must be a determined stilling of the busy self. We must definitely switch off our thoughts from the activities, cares and joys of the past week. These belong to the outer self. Our souls need dusting. We do not put on crimson slippers over our dusty shoes as Mohammedans do on entering a mosque, but we do need to remember that there are outward trappings that must be cast aside before we dare to stand upon Holy Ground.

Some people find it helpful to repeat a few verses of the Bible, of a hymn, or of a prayer, silently to themselves after first sitting down. This is like the tuning of the separate instruments in an orchestra; necessary before the combined music can begin. The Quaker name for it is "centre-ing down". We "centre down" all together. As we do so, we discover that we are not the separate cold ice-bergs of individuality that we often feel ourselves to be during the week. Washed by the ocean of Silence, as we sink down into

it, we know that in the deepest places of our souls we are united, already One.

b) *The Coming of the Christ*

When this is achieved, when those who are gathered together, be they few or many, are no longer mere separate personalities, but really united in worship, then to them the Christ comes.

Does He come to us ? Do we go to Him ? It matters not. All that matters is that we are conscious of His presence, and know that His promise, made so long ago to the two or three gathered in His name, has been yet once again proved to be true in our own experience. The saintly Curé d'Ars tells a story of a humble lay-brother in a monastery who was constantly found on his knees in the chapel, wrapt in prayer. The other more definitely professed monks could not understand how he, an unlearned man, could take such joy in the long hours of contemplation which they themselves often found difficult.

"A lay-brother such as you knows nothing of contemplation. You have never been taught the art of meditation. Whatever are you thinking about ? Are you just wasting your time ? What do you do on your knees ?" The lowly servitor, accustomed to perform the humblest tasks for the brotherhood, answered simply : "I look at Him ; and He looks at me ". That is the aim and end of silent worship. To look at Him. To let Him look at us. Then, in the stillness, He Himself may lay His hand upon us and heal us. His Voice may speak to us and shew us some new work that we may do for Him, or, it may be, some service that we have neglected, or done wrong. "The Light that shews us our sins is that which heals us ", as George Fox wrote prophetically centuries before violet rays and light-cures had been discovered or even dreamed of. Thus, cleansed and refreshed, we come to Him and He feeds us with the Bread of Life, and makes us drink of the Wine outpoured. These mysteries are not to be lightly spoken of, but they exist at the inmost heart of life for many of us.

This Presence, this healing, this feeding, may come quite near the beginning of the time together, or it may not be realized till near the end. Sometimes too, through our own failure, or unfaithfulness, or drowsiness, it may not be felt at all. Most usually perhaps in a real Meeting for Worship, somewhere about the third quarter of the time we feel that "we get there". Where "there" is, who shall say? I can only report that it feels like Home... Whenever this Presence comes, it both changes us, and unites us afresh. "By action on us, that is not of us, we know that we are in the very Presence of God."

c) *The Outflowing to Others*

It is said that in the busiest wheel, at the centre, there is always one spot of perfect rest.¹

Having reached it, having found it, we cannot stay there, in selfish quiescence; sooner or later we must go out and strive to bring in others too. In Isaiah's Vision, after the Revelation of God's Being and the threefold Holy, came the live coal from the altar, and the command to go out and serve. The same rhythm may repeat itself in the humblest hour of worship. Thoughts that have centred down now centre outward, if the contradiction in terms can be allowed. This is the creative time when thoughts flow out to others, call them prayers if you like. They flow out, enfolding, touching, interceding... Countless needs, the needs of all troubled souls on this troubled earth seem laid upon us, to pass before us. The only thing we can do to help is to hold them one and all, known and unknown, with of course any who are specially dear to us, hold them up into the Light and Power of God. Self and its own desires and longings are forgotten here. The needs of others are seen to be what it is life to live for. Blessed ourselves we go out, go back into the world again, to try to bless some of God's other children.

"It is such a joy to give joy."

¹ "There is in the swiftest wheel that revolves upon its axis a place where there is no movement at all; and so in the busiest life there may be a place where we dwell with God in eternal stillness." *The Power of Stillness*.

Heaven on Earth

The Significance of Russian Worship

LEON ZANDER

Liturgical prayer is rightly regarded as one of the most precious pearls of the Orthodox Church. The incomparable beauty of the melodies, the devotional wisdom of the words, the symbolism of the rites form a unique combination of spiritual meditation, art and devotion. In this way Orthodox liturgical prayer teaches and comforts all those who take part in it.

The creation of this living treasure is the work of the best sons of the Church : ascetics, theologians, poets, musicians, artists. They have brought into the Church the fruits of their prayers and meditations, of their poetic inspiration, of their theological speculation. And all this is expressed through wondrous and heavenly music, using only the living human voice.

It would, however, be a great mistake to see in the Orthodox services merely works of artistic value and to appreciate them solely from the aesthetic point of view. Behind the beauty of their outward form is hidden the mystical essence, which in a very real sense defines even the character of their beauty. Hence there arises the question : what is the inner meaning of the Orthodox services ? What does the Orthodox Church seek in them ? With what feelings do Eastern Christians take part in them ? What do they expect from them and how do they understand them ?

The answer to this difficult question is found in the services themselves — in the oft-repeated words : “ As we stand in the house of Thy glory, it is as though we stood in heaven itself ”. It is impossible to regard these words as mere allegory or pious aspiration. They express the very essence of Orthodoxy — the belief that heaven and earth are not separated by an unbridgeable gulf. Living here and belong-

ing to the earth, we may nevertheless belong to another world and dwell with the saints in eternity. This is the secret of the Church, which "unites the earthly and the heavenly"¹, the eternal and the temporal, and makes us even now partakers in the bliss of paradise and the life to come.

The breath of life for the Church is Her liturgical devotion : the fullest revelation of Her true nature is Her worship. Thus we can boldly affirm that the divine worship of the Orthodox Church is "heaven on earth" in the fullest and truest sense of the word.

As a matter of history it was from this feeling of "heaven on earth" that the spiritual existence of the Russian people began. When Prince Vladimir, the Baptizer of Russia, sent his envoys to visit different countries and to examine the different religions, the only thing which captivated their attention was the divine worship in the Orthodox Cathedral of St. Sophia in Constantinople. "We knew not" — they said afterwards — "where we were : in heaven or on earth." These words give a perfectly true idea of a visitor's feelings on entering this church, even now when it has become a Mohammedan mosque. No Orthodox prayer has been heard in it for several centuries, but the heavenly vault, as before, descends as if to seize the earth with its huge dome, and the earth yearns towards heaven with its hundreds of columns.

Thus the very architecture of the Church reflects the fundamental dogmas of Orthodoxy : the incarnation and condescension of God the Word, and all creation becoming divine through the Church : *kenosis* and *theosis*.

"Thou hast brought heaven to earth by Thy wondrous condescension" (from a prayer for the Wednesday before Easter).

"God became man that man might become God" (St. Athanasius).

In this miracle of "heaven on earth" is the meaning of all creation, the reason for the existence of the world and the goal of human history. And its attainment is furthered

¹ An extract from the service for Ascension Day.

by Orthodox worship, which offers to God the bloodless sacrifice "in all and for all", feeds the faithful with the Body and Blood of Christ, cleanses their souls and sanctifies their lives. And the centre of all worship is the Eucharist, which the Lord commanded us to "do in remembrance of Him". But this "remembrance" is very far from being the work of our imagination or merely imitation. In the eternal world of the Spirit this act of ours is completely one with the event of long ago — a contemporary, personal experience. Hence the real place where the worship of the Church takes place is not an earthly building, but that "large upper room furnished" (Mark xiv. 15), in which we sit down with the Apostles in order to hear the words of our Master, and to receive from His own hands His Body and Blood. Everything which preceded and everything which followed Golgotha is again and again repeated in each Eucharist, in which "is offered the Lamb of God, that taketh away the sins of the world, for us men and our salvation", and in which "broken and divided is the Lamb of God, which is broken yet indivisible, which is eaten yet never consumed, but which sanctifieth all that partake thereof".¹

These divine words clearly show that in the Liturgy we live the life of eternity and stand before the altar of the Lamb with all the saints. And this makes us contemporary with them. We share the life of that time when "the King of Heaven, of His great love towards mankind, came down to earth and dwelt among men", for everything that happened to God on earth is not merely part of history but also belongs to eternity. This is shown by the use of the present tense in the words of the Church's chants describing the Passion of Christ. Listening to them, step by step we follow Christ: with palms in our hands we rejoice at His entry into Jerusalem; we are present that evening in the house of Simon the Leper and learn to follow the example of the woman who anointed His head with ointment. We follow Him into the garden of Gethsemane and go up with Him to Golgotha; together with His most-pure Mother and beloved disciple,

¹ From the prayers of oblation and consecration in the Holy Eucharist.

we stand near His cross ; we bury Him, together with Nicodemus and Joseph of Arimathaea. And afterwards, "the first day of the week... early" (John xx.1), we hasten with them that bear the sweet spices to His life-giving grave and celebrate "the Feast of Feasts, the greatest rejoicing of all" — His most blessed resurrection. And finally, as we follow Peter and John, we see the Lord ascending to heaven and afterwards in the upper room we share with the Apostles in the "everflowing, living, illuminating" Spirit.¹

In the Orthodox Church the cycle of the year, describing all the life of Christ, begins with the birth of His most-pure Mother and ends with Her death. All important events have special vigils and feasts with the services for use on these occasions. But the essence of all this exists in every liturgy ; the Old Covenant is reproduced symbolically during Mattins and Evensong, while the events of the Gospels are shown forth symbolically and dramatically in the Eucharist. This explains the fundamental characteristics of Orthodox worship : its drama, its symbolism, its realism.

The Eastern liturgy is not merely passive contemplation and pious meditation : it is active participation in the life, suffering and resurrection of Christ. Hence its entire structure is dramatic. Its substratum is formed by the spiritual wisdom of the words — reading, teaching, expounding ; the beautiful aids to worship — singing, recitations, ikons, vestments ; the symbols of movement — incense, processions, the sign of the cross, kneeling. All this when united together forms a treasury of worship, preserved in books and tradition, living its own

¹ Here are some examples of chants which relate what is symbolically taking place in the Church and which invite the participation of the faithful : " *Today* Christ enters the house of the Pharisee and the woman that was a sinner weeps before him " (Wednesday before Easter). " Let me, O Son of God, take part *today* in Thy supper " (Maundy Thursday). " *Today* he hangs on the tree, who hung the earth on the waters " (Good Friday). " *Today* the veil of the temple is rent " (Good Friday). " Come, let us praise Joseph, ever-memorable " (Easter Eve). " *Yesterday* I was buried with Thee, O Christ ; *today* I rise with Thee in Thy resurrection " (from an Easter hymn). " *Let us celebrate* Whitsuntide and the coming of the Holy Ghost " (Whitsuntide).

life, and being continually enriched by new pearls of prayer and inspiration.¹

All these things are symbols — in the true and original meaning of the word. It is a time when the external and the hidden, the eternal and the temporal, the divine and the human, become one. Symbols do not separate us from the earth, but make us sharers in the life of heaven. For us they mean freedom from all the limitations of this life, which becomes transformed and radiant. Mortal as we are, we enter even now in this present age into the Kingdom of God, which came to us with Christ and became a reality of the Church with the descent of the Holy Ghost. Hence all the worship of the Church has a double character — the outward and external bearing the imprint of realities only spiritually discernible. And the latter we receive through the former. So all the symbolical action of the Church is neither allegory nor pious inspiration, but a profound sharing in the divine Life, given us by the grace of God. To live in the Church, in the spirit, is to live truly and fully, neither rejecting nor hindering earthly existence, but making it radiant and transformed.

The spiritual life of Orthodoxy is revealed through beauty. Hence this life finds its natural means of expression in art. But it would be a great mistake to approach this art and this beauty in the way one approaches ordinary beauty, for the beauty of the Church is spiritual, and the art which serves Her is spiritual. It is different from ordinary art not only in subject, but in its very nature and essence. The two forms of art are different both in method and intention. Secular art gives pleasure to our senses through beautiful images. It leads us nowhere, since its highest aim is aesthetic contemplation. Spiritual beauty, on the other hand, which neither charms the eye nor captivates the ear, permits us to behold through its outward form the beauty of heaven itself, and inspires us to prayer and the contemplation of God. In it there are no external effects or startling novelties ; it is simple

¹ The Orthodox liturgical canon received its final form in the twelfth century; nevertheless, in spite of its apparently immovable nature, it has been influenced both by the national characteristics of the different Orthodox nations and by their differing cultures and spirituality.

and chaste ; through it blows the ice-cold wind of the mountain tops, and we feel the austerity of great heights ; to the superficial it often appears too rigid and monotonous. But as we share in its life we find that we have opened for ourselves an endless world in which we are being transformed and made ready for another, a heavenly, existence. This art is one of the most precious possessions of the Orthodox Church. It is eternally alive, for in the Church's worship it is not merely a luxury, or ornamental or additional, but it is the very bedrock of prayer — man's external realization that he is in the presence of God.

Hence communion with this beauty cannot be non-religious : for in its very essence it is elevation of the soul, participation in eternal life, prayer.

"As we stand in the house of Thy glory, it is as though we stood in heaven itself."

Prayer as Adoration and Communion

W. BRUCE GENTLE

Why Pray ?

I want to attempt to answer the question that is sometimes asked by students, but more often implied by their neglect : "Why pray ?"

If the average student framed his question, I imagine it would run something like this : "If I am quite candid, I really do not expect that I shall accomplish anything if I do pray. I do not expect that my prayer is likely to influence God, and I cannot conceive how it can influence others, and the only times I have prayed nothing has happened, so why should I pray ?"

And I rather suspect that many of us who do pray feel that too often our prayers echo within the narrow walls of our own mind, and that seldom we experience the satisfac-

tion of real communion with God. We only touch the border of what for many of us is an uncharted continent of the spirit. Our prayers lack expectancy. We never pray with the lively expectation that our prayer may result in miracle. We rather tend to view prayer as something which should happen of itself, a kind of spare time occupation, almost a preoccupation. When the real business of life is done, then is the time for prayer.

Prayer in the Life of Christ

But prayer was central and vital in the life of Christ. It was through communion with God in prayer that Christ found the poise and power which gave him the mastery amid the urgent needs of His life. So too, it was daily worship at the centre of the activity of the early Church which gave it direction and inspiration. In both cases, in the life of Christ and in the life of the early Church, prayer was a sincere and strenuous exercise of the spirit.

I feel that there is no better approach to an attempt to answer the question as to how we should pray, or what we should expect when we pray, than to study the place of prayer in the life of Jesus and in the life of the early Church.

But since the nature of the prayers of Jesus is largely hidden, and since the New Testament presents such a vast amount of material on the subject of prayer — more than it is possible to deal with in the scope of this article — I should like to turn to the prayers of the early Church.

Prayer in the Early Church — its Objectivity

Prayer is everywhere implied in the lives of the workers of the New Testament, giving form and colour and vitality to their modes of expression and thought. But partly because of the largeness of the place prayer occupied in their lives, they did not trouble to state them explicitly, and consequently it is difficult for us actually to study the nature of their prayers. In the early Church, however, we have the

freshness and enthusiasm of Christian experience poured into some recorded forms of prayer. We can thus make an objective study of these prayers. They are open to our scrutiny; but we only understand them as we penetrate beneath the surface, and appreciate what the early worshipper was feeling and experiencing. But even here we are not without help; for the most striking feature of the early Christian prayer is *its essential objectivity*. The minds of the worshippers were turned outwards to a contemplation of the life of Christ and to the concrete acts of God. They passed in review the actual things God had done.

"They are monumental things, these prayers; built up out of solid masses of objective fact. Sentence by sentence, phrase by phrase they present to us some fresh facet of the redeeming work of God and Christ; and in worship, when the adoring gaze was led from point to point of the soaring structure, the spirit of thanksgiving awoke and poured itself out."¹

It is significant that prayer followed the reading of the Word of God and the exhortation. God spoke to them out of their history, in His mighty redeeming acts; and they saw how His grace had nurtured them, and how finally He had given to them His most precious gift; and before these manifestations of God's incredible love, they prayed.

St. Clement of Rome rightly taught the members of the early Church that before they could bend the knees of their heart in prayer, they had to be instructed unto repentance. But the instruction consisted in a dramatic review of God's gracious dealing with them.

Prayer as Adoration

The liturgy of Hippolytus, about 200 A. D., is a splendid example of such a truly Christian prayer. Hippolytus commemorates Christ's work in historical sequence: His coming forth from God, His Incarnation, His fulfilment of the Will

¹ A. B. Macdonald, *Christian Worship in the Primitive Church*, p. 68.

of God, His Sufferings, Death and Resurrection; and these move him to prayer and adoration.

St. Clement's prayer at the close of his exhortation to the Corinthians is likewise typical of the way in which the early Christian would contemplate the great religious truths to which he was heir, and, rising as he contemplated them, would pass naturally into prayer and praise. Clement's prayer particularly is simple, direct and confident, issuing "*de pectore*", from his glowing spirit. His mind is kindled by the Spirit of God, till it rises higher and higher and sees God "holy in the holy places", and prays in adoration.

In this objective character of early Church worship there is a truth that seems to me to have been sadly lost and buried in the recent history of Protestantism. We have been so concerned with thrusting our own poor gifts before God and clamouring to make ourselves heard, that we have been unaware of the supreme gift of adoration and thanksgiving.

Is not the highest moment in our Communion Service that at which we offer to God our simple gift of adoring gratitude and praise? For then we recognize that the high forces operative at the moment of the Communion reside with God and not with us. It is our place to give the Divine love free course, so that it may exercise its power upon us, possess us, and constrain us to live, not to ourselves, but unto God, who sent His Son to give Himself for us.

Prayer as Communion: the Nearness and Distance of God

But to insist that true prayer has its beginning in adoration is not to say that it goes no further. Adoration does imply a high conception of the Eternal and Living God; but that does not rule out the fact that prayer is Communion. Man is not "a mere reed, on which the cosmic breath for the moment plays a pretty tune".¹

It may be objected that excessive stress on adoration almost amounts to a union with the Divine, a mystical

¹ Dr. H. H. Farmer, *The World and God*, p. 136.

oneness with the creative processes of the universe. But such a charge ignores the paradoxical character of adoration, namely, its sense of "nearness" and "distance". This fact stands out clearly in Jesus Himself. It cannot be said that Jesus was "unapproachable": children came to Him naturally, the "sin-stained" sought Him out, and publicans and sinners invited Him to share their banquet. The poor and the needy, the rich and the learned, men and women were attracted to Him; and few could resist the appeal of His sympathetic nature. On the other hand, there is a sense in which Jesus is sublimely remote. The disciples felt this when Jesus steadfastly set His face to go to Jerusalem: "And they were in the way going up to Jerusalem; and Jesus was going before them: and they were amazed (awe-stricken); and they that followed were afraid" (Mark x. 32).

Indeed, we cannot but feel awe in our hearts when we see that lonely figure ahead, outdistancing our understanding, as He deliberately goes up to die. It is, as E. R. Micklem points out in his book *Our Approach to God*, this very distance which makes His "nearness" so unspeakably wonderful. Mr. Micklem goes on to say that as soon as we lose the reverence which is aware of the "distance", we lose in proportion the "nearness", for what is then felt as near is not the Lord, but a substitute of our own poor imagination, or at most a faint and distorted reflection of Him.¹

No; the distance remains in prayer, but there are no barriers between us. Adoration is the adoration of the "personal" God Who, though High and unutterably Holy, is Father of our spirits, and cares enough for His children to suffer His Son to die on Calvary. In His love He has taken the initiative, and demonstrated, in such a way that we cannot fail to understand, His intensely personal care for each of us. But because His relation to us is so intimate, we cannot stop at adoration, but must commune with Him, pouring out our confession, our petitions and our intercessions.

¹ E. R. Micklem, *Our Approach to God*, p. 113.

And is it not reasonable to suppose that our prayers have a real effect upon God ? For after all prayer, as we insist, is communion. Man's obligation in that relationship is to bring the gift of himself — it is the only gift he can give, since God has given him the freedom to do it. Then surely it is in the power of man, either to "deprive" God of this relationship, or to "enrich" Him by offering his gift. The relationship between the Father and His child is above all desired by the Father ; the Passion of His Son on the Cross is there to prove it ; and so it is not irreverent, but amazingly true to suppose that our prayers matter to God. It does matter to Him whether we pray or not.

Prayer and the Life Victorious

One other word must be added as to what we should expect to happen from our communion with God. Since every time we pray our relationship is deepened, there must issue from our communion a new and richer life, a life that is lived in the power of the Spirit. There is a lyric strain about the prayers of the early Church, that speaks of a joyous and confident attitude to life. "Full is the heaven, full also is the earth of Thy excellent glory", is the opening ascription of Bishop Serapion's *Anaphora*, 300 A. D. Indeed, the predominant note of their prayers was thanksgiving, because it was the prevailing mood of their life.

I recently heard a section of the German Confessional Church at prayer, and heard utterances taken direct from the *Didachê*. The *Didachê* contains the earliest recorded prayers of the primitive Church. It is not surprising that these German people, who are fighting for their faith and suffering persecution, should feel themselves in spiritual communion with the early Church.

Why pray ? — Can we really live without prayer ?

Some Difficulties of the Prayer Life

Richard ROSEVEARE, S.S.M.

Private Prayer and Corporate Prayer

Although this article will deal with what we call private prayer, it will be as well to say at once that there can be no real meaning in private prayer apart from the common prayer-life of Christian men and women. Just as our workaday life as Christians is of necessity a life lived in union with other members of the Body of Christ, so our prayer life, if it is to be rightly used and developed, must have its roots deep in the common prayer and worship of the Church. Much of our spiritual barrenness is the result of an effort to build up a spiritual life of our own quite unrelated to the life of the Christian community to which we belong. Von Hügel tells us how, when he had reached the stage of passing over into the "prayer of quiet type" from that of more formal prayer and meditation, he was directed to maintain certain quite simple forms of prayer and communion "to help prevent my interior life from losing touch with the devotion of the people" (*The Life of Prayer*, p. 46). Christian people are happily once again beginning to appreciate the truth of the corporate, social, family nature of the Church. Anything, therefore, which may be said hereafter is said upon the background of the real fellowship of Christians in the common life of prayer, of worship, and of ordinary daily work and leisure.

The Difficulty of Prayer

Prayer demands so much spiritual and mental energy that almost constant difficulty in the life of prayer is the experience of every Christian. There is nothing in this to cause surprise or dismay, for every kind of activity which has any real value demands concentration and application, and

these are seldom easy, especially for those of us who are still comparatively young.

For the purpose of clarity we will divide the common difficulties of our prayer life into two main groups, — though we shall often find them overlapping, — difficulties which are due to ourselves, and difficulties which are due to factors largely outside ourselves.

Difficulties which are due to ourselves

First of all, we commonly fail to make or stick to any definite system for our prayers. Content to “find time some time in the day”, we may often be driven to find that time just before we go to bed. We are tired, our minds are full of various thoughts, and it is therefore not the time to give the care and concentration which prayer demands. We have no right to suppose that we are exceptional people; and those who know have almost invariably said that the early morning is the best time for regular daily prayer. The world is quiet, we are fresh from rest, our minds are less emotional and more reasonable, the day and its activities are before us. Here, then, is the time in which — for whatever length we propose to give — we can say our prayers in peace and with recollection. We will leave all else that concerns system for the moment, since the question of a regular and appropriate time is of first importance.

Along with the difficulty of perseverance we may mention a curious inability in the lives of many to let their prayer grow up with them. We find it hard to persevere, because we are in our prayer still thinking thoughts and speaking a language which belong to a stage in our growth long since left behind in every other sphere. Our prayers should grow and develop quite as naturally as our minds and bodies. The simple prayer of childhood may be quite perfect, but we must not cling to it for ever except in principle. Or we may equally well be impatient of our own slow development and make the mistake of trying to rush on to stages of prayer for which we are as yet unready.

For some the difficulty of prayer comes from nothing less than unrepented sin. Some action or word, some spirit of self-righteousness or self-justification, some common sin which we are making no real effort to overcome, may well wreck our prayers simply because we are being dishonest with both God, His Church, and ourselves. Sorrow, confession, and amendment will soon break down the barrier which we have raised, and re-kindle the fire of prayer in a heart forgiven and restored.

Or, may be, our prayers are self-centred. A habit of spending all our time in asking for things may have gradually crept in ; and although we quite naturally shrink from such selfishness when we detect its presence, we may find it extremely difficult to find other subjects of prayer to take its place. Here we must be for ever deepening and developing the practice of adoration and praise. Words of Scripture, parts of the liturgy, the *Te Deum*, are some of the helps provided for us to express in words (even if it can only be an unemotional act of the will) our duty of loving praise to our Father, Redeemer, and Sanctifier. Indeed our everyday, regular prayers should always begin with some words of adoration and thanksgiving.

In short, many of our difficulties are self-made. We cannot afford to be indolent, careless, or uncritical of ourselves in all that concerns our prayer life ; and when spiritual hardships overtake us, we do well first to examine ourselves to find the cause. When we are satisfied that we are doing all that we can, we may then look elsewhere for an explanation of our problems.

Difficulties due to factors largely outside ourselves

Those of us who are ordained are deeply conscious of our failure to give instruction in prayer to those under our care. Many of the difficulties experienced by lay folk, old and young, are due to the fact that we have never taught them the elements of the life of prayer, or guided them further along the road when they were ready. We on our part should correct this failure ; and others should be perhaps less reticent and

shy in asking help of those whose privilege it is to bear the responsibility of teaching and guiding souls.

To every soul at times there will come periods of dryness and coldness, when all consciousness of God's loving presence may disappear. Provided that we can honestly say that there is no fault of our own to account for this, we may humbly assume that God has willed this to be so. It may well be that He is testing our faith and our love by withdrawing the emotional and conscious satisfaction of prayer and worship. If we can accept this explanation for ourselves, then the darkness is lifted a little, and we know that our duty is to persevere entirely by the disciplined action of the will. After all, the offering of ourselves is primarily through the will; and that must be trained to "continue instant in prayer", whatever God may choose to send us in the way of feeling and emotion. We need have no fear that such apparently fruitless and unemotional prayer is in any sense hypocritical. God knows and understands, and such perseverance is certainly as acceptable to Him as the more fervent and heartfelt offering of prayer.

We may all of us at some time experience the difficulty of doubt in regard to the truth of prayer. Can prayer really do anything? Such doubts generally tempt us to give up the practice of prayer. But, surely, to give up because of a doubt is to make the doubt a certainty for ourselves. So long as the question is just a doubt, however deep, we must continue to pray, or else we are removing ourselves from that very power which alone can solve our doubts.

Finally, there is the problem of what we call "unanswered prayer". By this men generally mean that they prayed for something with real faith and yet it did not come to pass. But why should we say that there is no answer? There may be three different answers to a petition: "yes", "no", "wait". We pray, not in order to force God's hand, but in order to conform ourselves and others more fully to His Will. "Thy Will be done" is no empty phrase, nor does it imply mere passive resignation on our part. Rather, it is for us the recognition that God's love, power, mercy, and wisdom are facts upon which we desire to stake our all. Thus He

may answer "no" to some request which we have most earnestly sought; and our faith is tested by our readiness to see the wisdom of His answer, and to thank Him for it, whether it be according to our will or not.

There are many other difficulties which some or all of us have met in the course of our spiritual pilgrimage. As our faith deepens, as the fruit of our love of God ripens, so we shall meet different problems. But we may rest assured that God's love, freely offered, poured out for us without measure, will, if we are faithful, "bring us to the haven where we would be".

THE EDITOR'S TRAVEL DIARY

European Theological Students' Conference

The Federation's annual Theological Students' Conference, held at the Johannesstift at Spandau near Berlin, proved a disturbing experience to all who participated. The main subject of the discussions was the question of the "Bekenntnis" of the Church, which is at the same time the basic issue in the German Church Conflict. The very fact that this word has no one equivalent in the English language (for it means at the same time creed, confession and witness) is an indication of the difficulties with which we came to be confronted. Seldom has it become so clear in a Federation meeting how divergent the theological thinking in different parts of Europe has been during the last decades, and how little the theological faculties and colleges are doing to help students to understand the life of Churches other than their own. What expectations can we have for the future of the oecumenical movement so long as theological students learn all about other Churches as they were some centuries ago, but practically nothing about their present life and thought? The best that Federation Conferences can do is to awaken a real desire for a more living contact with the realities of the oecumenical situation; but it is for the normal organs of theological education to provide the solid knowledge without which oecumenical contacts remain superficial and futile.

In the meantime we shall have to remember, in our future conferences of this type, that we dare not plunge into the actual discussion too soon, and that we need several days of introduction and preparation in order to lay a foundation of knowledge concerning the theological background of the various participating delegations.

The most disturbing question raised by the Spandau meeting was really this one: Is the very widespread sympathy outside Germany for the Confessional Church in Germany a sympathy based on understanding or on misunderstanding? The truth is that that section of the Confession Church which is most uncompromising in its attitude, which has the largest following among Christian students, and which enjoys most sympathy in other Churches, takes its stand against a theology which is represented as widely in these other Churches as among the "German Christians". Consequently a difficult conflict arises in the hearts and minds of those who, while disagreeing theologically with the leaders of the Confessional Church, have at the same time a great admiration for their courageous defence of their faith. And the same

conflict appears of course on the German side, when it becomes clear that the sympathy of Christians from other countries is based on other motives than those of basic agreement concerning the fundamental issues at stake.

It was good and useful that the Spandau Conference brought this question into the open. For it must be faced in order that we may be honest with each other, and in order that the challenge of the German situation may be heard in all our Churches. The question is one that will be with us for many years, and that will play a very great rôle in the oecumenical discussions of 1937. Spandau did not solve it. But it made us deeply aware of the need of reconsidering our own convictions. Is our acceptance of the compromise of our own Churches with the world and the spirit of the times fundamentally as heretical and as dangerous for the life of the true Church as the doctrines against which the Confession is protesting? Spandau will have been an important date in Federation history if it has helped us to take that question seriously. In the meantime we may be grateful that we have in our Federation fellowship a movement which takes its stand so definitely on the faith that the Church has no other message to proclaim than that of God's Revelation in Jesus Christ.

A Mission to the University of Basle

The Mission at Basle was quite different from other Missions of recent years, in that it consciously attempted to raise the problem of the spiritual basis of the University, and in that Protestants and Roman Catholics took an equal share in it. It might have been expected that the second circumstance would have dominated the situation. But this was not the case. For the division between Roman Catholic and Protestant speakers was not as marked as certain other divisions which cut across confessional lines. Indeed on certain occasions it would have been difficult for an outsider to decide who was the Roman Catholic and who was the Protestant speaker. On the other hand the main question of the week, namely, that of the Christian attitude to the University and to the world, became the central problem and topic of discussion.

The idea of concentrating on the Mission of the University, and the relation of Christian conviction to academic life, is in itself excellent, for it affords an opportunity of relating the Christian witness to the concrete problem of finding one's way in the confusion of the modern University. But it is not easy to carry it out, so long as there are so very few people who have any clear ideas as to the future of the conception of the University, and so long as Christianity itself is engaged in re-discovering itself. This became quite clear at Basle. There were on the one hand those who looked impatiently for a solution of the University problem, and who were inclined to romantic anticipation:

and there were on the other hand those who considered the whole discussion premature or even irrelevant, since they believed in exclusive concentration on preaching and theology. To a large extent this division was in reality a division between theologians and students of other faculties. It happens that Basle has today one of the strongest and most self-conscious theological faculties in the world, where theology is again being studied with the passionate conviction that it is the queen of sciences and the one thing needful for the Church and the world. Coupled with this admirable singleness of purpose, there is, however, among these theologians a lack of understanding of and interest in the problems of other faculties; and that creates a gulf between them and all other students. In this peculiar situation, the Mission ought to have shown to the theologians that there are other vocations besides that of the theologian which must be taken seriously, and to the non-theologicals that these other vocations depend for their fulfilment upon a re-thinking of Christian fundamentals. In this impossibly difficult task the Mission has only partially succeeded; for too few of us saw the issue clearly until the week was well advanced. As it was, the Mission tried to do too many things at once, and thus lacked that unity of purpose and message which makes a mission truly effective. The week was, however, full of lessons for anyone who cared to keep his ears open, and has certainly made many think hard about the relation of their faith, or lack of faith, to their academic life. Even if it does not seem that the problem of the University is a fit subject for a Mission, it is quite clear that it is an issue which we must take up. To face the implications of Christian faith for our medical, legal, literary or other studies is an effective counter-balance against talking in the air about questions which do not, or do not yet, really concern us. To be faithful to one's vocation as a Christian student means to let Christ be Lord of one's studies as well as of other parts of one's life.

London, Oxford and Cambridge

Apart from a meeting of the committee preparing the Quadrennial at Birmingham, which succeeded in drafting a remarkable programme of a very definitely missionary and international character, my main engagement in London was the meeting at Friends' House, presided over by the Archbishop of Canterbury, and attended by some 1,300 members and friends of the S.C.M. I spoke on the present student situation and the significance of the Federation in that setting; Dr. Garvie spoke as a representative of the Free Churches, and Sir Walter Moberly from the point of view of the University world. The Archbishop closed the meeting with a warm and personal appeal to Churches and individuals to stand by the S.C.M. and the Federation. Both

he and Sir Walter made it very clear that today more than ever before there is need for a free, unofficial and interdenominational Christian approach to the Universities by a movement of students themselves.

Oxford and Cambridge remain islands within an island. It is not that they are not in touch with the world: for every movement, every leader of thought, every politician descends sooner or later upon them. But somehow these frantic attacks of the world outside do not seem to affect their real life, which flows on in the stream of a living tradition. It is good that there are such places to remind us of the continuity of life in a world where almost everything else reminds us of its discontinuity.

For the same reason, these two Universities are probably the most "Christian" Universities in the world today. If one inquires after the number of undergraduate students reached by the various Christian groups, one comes to the conclusion that in Oxford about one-fifth of the undergraduates are in regular touch with definitely Christian societies. It is an unique experience to preach in St. Mary's, where undergraduates fill the whole Church every Sunday night!

But let it not be thought that these Universities are a sort of paradise for Christian work among students. There is, of course, a danger in the fact that there is so much "official" Christianity, and that so much of it is offered from above rather than discovered spontaneously by the undergraduates themselves. And even here one finds the danger-symptom that some of the keenest undergraduates are Communists. I must say that I have not met many Christian students who could give such a clear account of their convictions as the young Marxist girl who came to see me after my sermon.

Cambridge has the advantage of having a S.C.M. which is remarkably spontaneous in character. It is quite amazing to see what an amount of work students can do, and are willing to do, once they have been seized by the vision of what a living S.C.M. may mean to the University as a whole. The simple daily prayer meetings in Church explain something of the secret of their effectiveness.

Scandinavia

Denmark is the youngest member of the Federation family. For although it has had a place in Federation life since its foundation, it had dropped out of the picture during the last ten years. But the new Movement which has just joined the Federation shows few signs of suffering from its youthfulness. Both at Copenhagen and at Aarhus one finds large S.C.M.s which are run by the students themselves and leave an impression of solidity.

Christian Denmark is today a meeting place for many movements and currents of thought; and all these play upon the S.C.M. Barth,

Hallesby and Buchman are all represented. But it does not seem that any of these has a profound effect; it seems rather that the main sources of spiritual life remain the old Danish rather than the new foreign ones.

It was a privilege to spend the Day of Prayer in Copenhagen, and to welcome the Movement back into the Federation.

In Sweden I visited only one of the four centres, namely Lund, where the Federation Conference of 1934 had not been forgotten. I was again struck by the intelligent interest in the Federation and the oecumenical movement which is such a peculiar attraction of Swedish Christianity. And I was glad to find a very real interest in Evangelism, for a more personal and direct note would seem to be specially timely in the somewhat academic and intellectual atmosphere of Swedish University life.

The traveller meets with strange contrasts. As I left Lund at night, the S.C.M. members sang "Ein' feste Burg" on the station platform; and on the next morning as I arrived at Oslo there were military bands and flags and an enormous crowd inside and outside the station. But this time it was not for me, but for the Olympic heroes returning from Garmisch-Partenkirchen. I did not react as did a certain famous poet, who, upon finding that the crowd at the station had assembled to greet a successful boxing-champion rather than him, took the next train out of such an iniquitous city.

I had not been in Oslo for several years, and found the S.C.M. situation completely changed. The somewhat uncertain and introvert S.C.M. of a few years ago had been transformed into a Movement with strong convictions and a most definite sense of mission. The explanation is the effect of the Group movement, which has exerted a much deeper and at the same time more general influence upon students and upon the Church in Norway than in any other country. Whatever one's attitude to the Group movement may be, one cannot but rejoice in the signs of real revival which are showing themselves in all the activities of the Movement, e.g. in the boys' camps, in evangelism, and in the daily devotionals. There is certainly a danger that the Movement's work may become too completely identified with the Groups' forms of evangelism and worship, which, like all forms of Christian life, can become a tradition "which makes the word of God of none effect"; but since several of the leaders are aware of this danger, one may hope that they will move forward, using, but not absolutizing, what they have learned in these last few years. As in all revivals, the great test will be whether they become increasingly a Bible-centred Movement. If that happens, we may expect great things from Norway.

On the way back, I was able to spend a few days in Berlin. The leaders of the S.C.M. had arranged an "Oecumenical Tea", which

provided an opportunity for meeting many friends of the Federation. I rejoiced once more to see what a great and constructive rôle the S.C.M. is playing in German Church life today. The "Evangelical Weeks" in all parts of the country, for the organization of which it is so largely responsible, are increasingly becoming the centres of spiritual power for the Confessional Church.

V. 'T H.

THE STUDENT WORLD CHRONICLE

India and the Negro Delegation

That the Negro Delegation sent by the Student Christian Movement in the U.S.A. to its sister-movement in India would meet with a warm reception was to be expected. But no one, not even Mr. Ralla Ram, the auctor intellectualis of the plan, can have foreseen that the response of Indian students would be of such intensity and depth. The following impressions which have appeared in the Guardian of Madras, and which are written by an Indian correspondent in that city, show why the message of Howard Thurman and his colleagues captured the hearts of Indian students.

The presence of the Negro Delegation in Madras has been so solemn and sacred an experience that one is reluctant to record in print any impressions they have left. But so great a blessing cannot remain unnoticed. Embarrassment deepens at the thought of the Delegation's conception of their mission as a great trust; hence of their sensitiveness to the risk of their vision being narrowed in the stress of their tour, their message being misunderstood (or more often misreported orally or through papers), and of their being tempted to satisfy the pressing curiosity of India in the world-renowned tragedy of Negro life. What other difficulties they have had, it is not possible to know, though we may guess that as the first delegation of this type, the lack of precedents, and the strangeness of the situation, placed a great strain upon the members. It is a tribute to the truth that was in them and the sincerity of their immediate purpose, that without previous model plans to guide them, and with a field of work so restricted as that required in a pilgrimage of friendship from one Student Movement to another, the delegation was able to stir even a wider public to the depths. The result has been an unaccountable disturbance in their minds and feelings such as has not been felt even when the most eminent speakers from abroad spoke. The facts communicated were plain enough, but there is a silent wonder as to what forces have been released which have moved them in an unusual manner. That the Delegation were felt to be a power is beyond question.

Out of regard for the feelings of the members of the Delegation, one should refrain from indulging in any characterisation of them. But the surprise of the public may be confessed in substance. Among the scholars, thinkers and students of world affairs that have visited this country, the members of the Delegation must take high rank. Their wide knowledge was not an intellectual attainment, but the means through which they were possessed of a deep insight into the workings of human conduct. As speakers, they cannot be given the second place in this country of great speakers, and certainly not in comparison with other lecturers from abroad. To those few who had the privilege of intimate talks with the delegates, it was given to understand their fine culture of mind and temper of soul.

With more freedom it is possible to write of the influence of the message that the Delegation gave. The little that they said about the progress of the Negro life in the seventy-five years of their freedom has opened up a new field of enquiry for Indians, of the constructive possibilities of a people labouring under hostile conditions. There seem to be profound secrets of life in this race, which in spite of India's knowledge of the external world, she has missed finding out hitherto. "Education", "The Faith of the Negro Life", "The Church in Negro Life", even apart from the programmes and processes that the Delegates described in those topics, are suggestive thoughts that open the key to those secrets. Whatever the Negro had in order to start on the adventure of a free life were his own discoveries. There seems so little in his life that was imparted it from external sources, so much the result of his own experimentation, so much in which there was the impress of his own soul. The helping hand did not benumb their capacities : the odds indeed were and are too great for external aid to be of service very long. The faith that moved mountains was inborn. A "technique of survival", an eloquent phrase summarizing the story of a century of efforts, is an abiding message that will inspire any weak or minority group to turn tragedy into advantage.

Dr. Thurman's address on the "Faith of the Negro" delivered at the Gokhale Hall will be a memorable one in the life of this generation in this city. The like of it has not been heard before. The thrill that the audience felt was not because of the articulation of their own deepest and unexpressed feelings. Such stirrings have been known before, as, for example, when Mahatma Gandhi in his pre-Indian career came as the messenger of suffering Indians in South Africa. It was rather the response of hearts that felt their linking up with another race as the lecturer proceeded with his interpretation of his people, defending them against false judgment, proclaiming the grit and character that was evolved under great stress, tracing the moods

through which they have passed and expressing the bases of their confidence, while betraying no bitterness against their environment. It was no cold intellectual presentation of the incidents of a complex social history, but the soulful expression of the faith of the meek that rose conqueror over trials and suffering. That faith was not of the past alone, but was the very substance of life that hopefully faced a troublous future.

Such a recital had to be on a high plane of interpretation, and could not degenerate into a proud proclamation of achievements. To talk of the "gifts" of the Negro race was to belittle the achievements of faith and character. The lecture altered entirely the point of view from which the Negro must be regarded. The Negroes are no suppliants and survivals crowding the earth, but children of God whose suppression for centuries was to the world's impoverishment and whose rise must likewise raise the world's expectancy of good. Perhaps the outstanding impression gained was the new method that the Delegation taught of proclaiming the power of religion and of Christ. The members were singularly undemonstrative as Christian evangelists, and betrayed not the least tendency to cheapen the name of the Master. The hallowed name was seldom uttered; and therein Indian listeners have much to ponder over. What they announced was not His pitiful triumph in the rescue of the lost soul, here and there, arbitrarily, sporadic and slyly individualistic. The dominant message was that He had conquered the soul of a nation and was working out His purpose through all their aspirations and endeavours. It was not an unhindered conquest, for defiance and neglect of the Spirit were manifest in numerous ways in Negro Society. But the Christian conviction was at the heart of things, and was silently inspiring the weak and nursing the doubtful. That Negro Society was surely anchored in religion was evident from the witness of the delegation. The majesty of the conception must be obvious to discerning hearts. It is not consolation in their trials that Negroes have derived from this faith, but a power upon which all life was based. Such a testimony from an entire population renders feeble the success of individual piety as a triumph for the Lord.

Many interesting confessions have been made, and not all can be recorded. A young student said that he had had no use for church or religion, but now he is converted. Another, on the threshold of college study, said that if ever he got a chance to go abroad when he was grown up, he would proceed direct to Negro America and learn of their life. An aged eminent leader of the Indian Christian community rose from his seat at the close of Dr. Thurman's lecture and asked a young Christian behind: "Will you men of the younger genera-

tion do this type of work ? ” “ The manner in which they have thought out and worked out their problems is a lesson to us ”, was the view of an intellectual critic who has praised few men in his life. An Indian pastor was impressed with the fact that religion had so completely permeated the thought of the race.

We are indebted to the Student Christian Movement for this rare blessing they have brought to us. It will be a tragedy if the contacts made with Negro life now are not kept open and widened as years go on. The opportunities for the present Delegation to reach the Indian public in general are few. It is a great loss, as there is much that they can give even in the present tour. We hope that a serious endeavour will be made to invite another Negro Delegation at an early date.

Chinese Students on the Move again

This last winter will go down in academic history as a period of great political unrest in the universities. Students in France and Egypt, in Syria, in Spain and other countries have organized great movements of resistance against what they consider injustices or wrongs inflicted upon their nation from within or from without. But nowhere has a spontaneous student movement taken on such proportions as in China during December and January.

In printing the following factual account of the rise and spread of this movement, The Student World does not depart from its policy of refraining from intervening in international political controversy, but endeavours to fulfil its mission of informing its readers about the great currents of life and thought among students.

For nearly four years the Chinese students have been living in an atmosphere of severe political control and educational regimentation. The heavily loaded curricula, the standardized mass examinations, the compulsory military training, the suppression of political and social organizations in schools and the constant raiding of “ undesirable ” students have combined to produce a mentality of indifference and cynicism. In the meantime, the national crisis has developed into alarming proportions. In November last year, the Japanese set about to engineer an “ autonomy ” movement in North China, aiming to separate the five northern provinces from the jurisdiction of the Central Government. This immediately called forth a series of circular telegrams and manifestoes from the educational circles in Peiping and Tientsin, advocating the use of all

available forces to preserve the territorial and political integrity of the country.

The students could no longer continue to be quiet in their classes and laboratories when they found that the existence of their country was hanging in the balance. The quiescent volcano suddenly erupted on December 9, when more than six thousands students of both sexes in Peiping braved a biting wind to hold demonstrations against "autonomy". Up to that time, Chinese sentiments had been strictly suppressed, and any direct reference to the Japanese aggression in China was regarded as "detrimental to amicable foreign relations". For the first time on December 9, the students were able to shout the long-forbidden slogans. The students paraded in an orderly and high-spirited fashion, defying the obstructions and interference of armed policemen and gendarmes. Minor clashes occurred when the police played fire-hoses upon them in an attempt to halt the progress of the parade. Many students were beaten up by the bamboo canes and even the big swords of the police, and others were put under arrest, to be honoured as "patriotic criminals" by their fellow-students. Early in the morning, about a thousand students of Yenching and Tsinghua Universities started out from their respective campuses, situated about five miles to the west of Peiping, and proceeded on foot to the city, but were prevented from joining the student demonstrations in the city by barricades which kept them outside the city gates. A "peace strike" was launched the next day and continued for a number of days in the many universities and middle schools in Peiping; and a feverish period of patriotic organization and activity was thus begun.

Another city-wide student demonstration was launched in Peiping on December 16. More than six thousand students from some 25 universities and middle schools participated with undamped enthusiasm. This time the universities outside the city were not foiled. A number of Yenching and Tsinghua students spent the previous night in the city; and their colleagues left their campuses early in the morning and forced their entrance into the city under a barrage of stones thrown by police from the top of the city wall. Inside the city, many small parades struggled with the police cordons on every important corner before they could come together for a mammoth mass meeting. After this meeting broke up, the students formed a long parade with some ten or twelve abreast attempting to march through the city. At one gate, the police fired three volleys into the air, but the students held their ground, continuing to shout slogans and to distribute hand-bills. The leaders ran forward crying: "Chinese police do not fight Chinese students!" One student was

severely beaten by the police but cried out : " Beat me ! Kill me if you wish ! I am a Chinese who loves his country ! " In confronting police attacks, the girl students usually served as vanguards of the parades. At one point, two bodies of students were separated by a barred gate. One girl student of about 21 years of age bravely crawled under the gate and tried to open it for her fellow-students to pass through, but was caught by the police, severely beaten, and then confined for several hours.

The above epoch-making demonstrations in Peiping were followed by a series of sympathetic student parades and strikes all over the country. " The Chinese must unite to save China ! " The newly-organized Peiping Students' Union has the following to say in their letter to the students of the United States of America : " The masses of China — and they are masses — do not want Japanese rule. But they are unorganized and inarticulate ; their strongest desires do not find effective expression. News agencies are heavily censored under threat of extinction. Of all groups in China, we students are the ones who can talk and act with the most straightforwardness and freedom at this time. We have little to lose in wealth and position, and no family ties to hold us back. We feel our nation's peril with an intensity which only youth can fully understand. We feel that we must do all that we can to arouse and organize the masses so that they will see and understand the present position of China and stand solidly behind those leaders who are determined to save her as a great nation."

In Shanghai, more than five thousand students marched on foot for twelve hours in the cold and rainy night of December 19 before they gathered at the Civic Centre early next morning to gain reassurances from Mayor Wu Te-chen on the preservation of China's sovereignty and territorial integrity. Then on December 23 about 1,000 students of Fu-Tan University including 50 girls took the lead in starting a " petition pilgrimage " to Nanking. They reached the railway station after various police attempts to stop them on the way. They boarded a train which was due to leave for Nanking early in the afternoon. When it was found that the engine was uncoupled, they announced their intention to stay aboard the train until they got a free ride to the Capital. The mayor of Shanghai declared martial law, and almost all railway traffic was suspended. In the meantime, the student forces at the station were greatly augmented by students from other leading local universities and middle schools, swelling the total number to 2,500, some 500 of them girls and all of them of the ages from 14 to 25. Finally, the students managed to get the train started for Nanking. But they had to run their own locomotive and repair the broken track while they moved along. But after they

had got about halfway to Nanking, they were compelled to turn back by an overwhelming force of gendarmes sent by the Government to stop them. Their persistent struggle lasted for five starving days and five sleepless nights. Similar stories can be told about the student demonstrations held in Tientsin, Nanking, Wuchang, Hankow, Hangchow, Tsinan and Canton.

On the whole, the student demonstrations have been conducted in a very orderly and peaceful manner, except when the patriotism of the demonstrators was shamefully rewarded by the brutality of the police and other guardians of peace in Peiping. Unfavourable critics have attributed these ebullitions of the students to the machinations of the Communists. But this is nonsensical. Any objective observer must regard the recent student movement as spontaneous in origin and patriotic in motive. One Yenching professor made the following typical remark : " It is shameful to say that Communists are the only patriots left in China. If every Chinese who agrees with and supports the demands made by the students is a Communist, then let us hope that most Chinese are Communists. But it is not true. There are plenty of people left in China who can still love their country, and resist its destruction, without being paid by Moscow for doing it."

The more sophisticated people have also regarded the recent student movement as superficial and perhaps childish. It is true that the student demonstrations have produced very little practical effect on the Sino-Japanese situation. Rightly it is claimed by critics that mere propaganda and parades will not help the country, and that the shouting of slogans and the posting and distribution of handbills is little better than labour lost. Yet the real significance of the student movement started on the now historic " December 9 " should not be overlooked. In the first place, the recent student demonstrations have expressed the general sentiments of the Chinese people towards a movement for the liberation of the nation. Secondly, the demonstrations have awakened the people to the fact that actual liberation of the nation can be achieved only by a collective " will-to-resistance ". Thirdly, the demonstrations have helped to indicate that only organized and disciplined action of the people can bring about a " united front " in the country. The students have struck from their studies, but they have not been idle. They have organized " armies of propaganda " to penetrate into the interior cities and villages, to awaken the masses to the danger of the nation and to organize them into various people's patriotic societies. The ferment may gradually leaven the whole lump into an irresistible movement for national emancipation. The December Student Movement,

properly appraised, is really more significant than the first Student Movement of May 4, 1919.

The Christian students have taken a considerable part in the recent student demonstrations. As a matter of fact, it was the Christian institutions that took the lead in most of the dramatic demonstrations, notably Yenching University in Peiping, Nanking University in Nanking, Central China College in Wuchang, and Shantung Christian University in Tsinan. Of course, there were not lacking Christian students who, influenced by the "escape" type of Christian evangelism, took no active interest in these patriotic eruptions. But in general, the Christian sentiments in the present national crisis have been voiced in the following public announcement recently issued by a group of well-known Chinese Christian leaders in Shanghai :

" We believe that every people has a right to existence and to the preservation of their national integrity. Recent events in North China make it plain that all our sufferings and compromises, all our yielding since September 18, 1931, have not only failed to satisfy the insatiable demands of our aggressor, but have almost brought our nation into the depths of an unfathomable abyss. For this reason, actuated by a sense of love for the truth, we feel the imperative need for a united front among all our people in fearless opposition to any attempt to alienate our territory and to any measure calculated to deceive or intimidate us into acquiescence in the surrender of our rights. We love peace, but we love justice more. We are against any action that will lead to unnecessary sacrifice, but we are not afraid to shed our blood for the sake of truth and justice. We pledge ourselves to back up to the utmost the nation-wide movement of resistance which has arisen throughout the country."

Sweden and the Federation

The following is a translation of the leading article in the Federation Number of the organ of the Swedish Student Christian Movement (National Church Section) :

The 40 years' existence of the Federation gives us occasion to pay special attention to that international Christian movement and our relation thereto. We have already pointed out on several occasions that the relationship between the Swedish S.C.M. and the Federation goes through three fairly distinct stages. During the first years after the coming into being of the Federation — roughly

up till 1909 — Sweden's rôle was decidedly that of a receiver rather than that of a giver. Mott and others bombarded us with international impulses; individual Swedes visited in exchange the great student conferences abroad; but both these delegates and other students at home had difficulty in really adjusting themselves to the Federation's ideas and method of working. There were pietistic devotional ideas and appeals for "making a decision", an American love of statistics, and an internationalistic spirit of progress; and all that produced a slight feeling of coolness. Mott personally won a very good hearing for his religious message, but his "clear and direct Anglo-Saxon methods of work left us as hesitant as before, as this was not our way of working", wrote Knut B. Westman.

That first stage did not, however, lack significance. Especially as regards interest in and work for missions, the connection with the Federation was of value. And the Swedish students, living far off, had been given a window opening upon the outer world, and continual reminders that they were not alone in their work or their needs.

But the new epoch in the history of the national Movement which began in 1909 influenced its external relations as well. The "Young Church" revival opened new eyes for Sweden's Church and the Church's Sweden, and it was inevitable that there should not be so much interest left over for the Federation's concerns, especially as its leadership, as mentioned, had a different view of the Church and, to some extent, of Christendom. So it came about, not merely that the inward consolidation and growth which our student movement received as a gift from the "Young Church" revival happened without direct connection with the international organization, but even that it involved a weakening of contact with the Federation. For somewhat different reasons this weakening quite naturally continued during the World War, "for the most that could be said for the Federation was that it did not cease to exist" (Westman).

But as early as in 1911 there was held in Constantinople that significant meeting which was the forerunner of the third and most fruitful stage in the history of our movement's international connections. Sweden was represented there by Nathan Söderblom, Karl Fries, Sigfrid von Engeström and Ester Lundström, Axel Lutteman accompanying them privately. Constantinople was epoch-making for several reasons. The Federation had for the first time taken up theoretical questions in its conference programme, and so presented a more attractive appearance to the Swedes. Our people too had on their part something of their own which they brought in a higher degree than formerly — namely, just that new view of the Church which they had found at home.

It was, naturally, primarily through Söderblom that the special Swedish contribution was brought forward. In Constantinople he held his famous speech upon "the continuous Revelation"; and it was especially in his person that the two earlier stages in Sweden's relation to the Federation entered into a welcome synthesis. The contribution of the Constantinople meeting to the birth of the oecumenical idea in Söderblom is probably the Federation's greatest gift to Sweden, and the carrying out of Söderblom's ideas in the work of the Federation is perhaps our greatest return gift.

But there was a delay really until 1924 before Sweden had entered whole-heartedly into the common work. But now it has done so with the support of many, and for deep reasons, and, as we hope, for ever. Then the Scandinavian countries received permanent representation upon the Executive Committee, and then our movement was engaged in great exertions in preparation for the oecumenical conference at Stockholm. Ten years have now gone by since that Conference; yet still, all over the world, one is looking out for impulses and persons inspired thereby; and still the most important goal for the Federation, and for our movement's international task, is to work in a troublous time for understanding between nations and Churches. Where then does our own task lie in this great fellowship? Our movement's special gifts, and the bounden duties arising out of them, seem to be three in particular.

In political matters, our land enjoys greater peace than perhaps any other. That is true even of the student world. While we read of how the French Government has to take measures with supporters of Mussolini who make demonstrations in the *Quartier Latin*, or how the German Universities are politicalized by a fanatical State authority and hindered in their work by changes of staff and the demands of physical training, our students are disturbed by neither outward compulsion nor inward passions. It is unjust to interpret that merely as dullness. If Swedish and English students enter into political debates and activities with more measure and prudence, that is certainly not merely a matter of temperament, but also a result of our democratic culture and our more peaceful history. — At Federation Conferences the political trend of the times cannot be completely excluded, nor would that be desirable. But here it seems to be our task to pacify spirits and to maintain points of view which give honour, not to the things of the day but rather to those of eternity. That one's own nation is a value above all others is a view which one finds widespread to a disquieting extent at Federation Conferences, and which we shall continue to work against.

Our movement is, further, considerably better off as regards the external situation than many others. German Confessional students, French Huguenots, Russian *émigrés* and poverty-stricken Baltic students cannot hear about our situation without envy. We have peace and quiet, religious unity, a relatively good economic situation. It is, then, our imperative duty to help. We can do that in a purely economic way, as has already been done towards Austria and Latvia among others. But we must at the same time do this with intercession and interest, correspondence and auxiliary visits. It is especially towards the Baltic countries that our responsibilities lie in this respect. Sweden has here greater possibilities than perhaps any other of the movements in the Federation, by reason of Sweden's political neutrality and good name in the Baltic countries.

But our movement can certainly make its greatest contribution to the Federation in virtue of the spiritual heritage which Sweden's Church bestows upon it. Since the Free Church break-away in 1912, our movement bears a clear and united Church character, and has thus — together with the Russian Orthodox section — a great advantage compared with the organizations of most other nations. Karl Gustav Hildebrand has in his recent book, in the chapter "Sweden's Tasks", once again set before our eyes our Church's special gifts of grace for the creation of understanding between different traditions. The Swedish student movement might here have the same task in the Federation as our Church in the oecumenical movement. How often have not Swedes, in discussions at Federation conferences, been able to play a mediating, explanatory, reconciling part? What others would at the same time be able to understand so much of Orthodox and Anglo-Catholic traditionalism and view of the Church, sectarian subjectivism and zeal for conversion, German Lutheranism and theology of the Word, Anglican ritualism and mysticism? For we have at the same time apostolic succession and democratic choice of priests by congregations, faithfulness to the Creeds and modern theology, cultural orientation and popular preaching, a feeling for inherited ritual and forms of work of the Sunday School type. And with all that we will go out now into the Federation as we have done hitherto, not arrogantly or didactically, but humbly thankful for what we have received and what we can give out of it or do with it.

But the Federation has also gifts to give us. Here again are the three view-points which just now demanded special attention, although others might of course be sought out. We have first the social activity which pervades various movements, especially the Anglo-Saxon ones. Stockholm has its settlement, Uppsala and Lund their social groups; but we have still much to learn. The

same opinion holds good with regard to large-scale evangelism. That subject came up at the student movement leaders' meeting at Göteborg; and as a basis for discussion there lay the Federation's excellent guide: "*Student Evangelism*". Finally, the Federation can be the means of giving us stimulating impressions of other Churches. Especially the increased understanding for the Orthodox view of the Church plays here a certain part. The book of Services in course of preparation by the Federation — which includes the Swedish high mass too — will certainly be an important aid to wider understanding and worship in common.

There still remains one more question. Here and there a voice is raised within our movement with the opinion that there are more than sufficient tasks here at home, and that we must see to their fulfilment before we venture upon rather unnecessary international work. If there is a fire in one's own house, one must try to put it out, and no time is left for occupying oneself with social life. That is sensible. But when all the houses are on fire, it is not right that everybody should put it out with his own little hand-syringe; a communally organized fire-brigade is the only proper thing. Such does the Federation desire to be. It desires to help us to solve questions which are better to be mastered from a wider point of view; it desires to be a connecting-link and a conciliating intermediary towards such fellow-students as our help would perhaps not otherwise be able to reach; and it desires to be for us a symbol of, and a way to, the unity of all Christian students in life and faith.

In Memoriam David Yui

On January 22 Dr. David Yui died at his house in Shanghai. Ever since his collapse in the President's house in Washington in 1932, he had been but the wreck of the man he was. For some years before his doctors had warned him that his way of life must be changed if he was to retain his health, but there was too much calling to be done in those critical years. Rightly or wrongly, he took the risk and went on. Now his eager spirit is at rest, untrammelled by the flesh which it strained to breaking point.

It is not for me to give a full account of his life and its influence in China. I only met him for the first time in 1926, and was only associated with him, and some things he held dear, from 1929 to 1932. But those few years enabled me to see what a great and lovable man he was. There were times when he was regarded with suspicion and even animosity by people of widely differing opinions, but no one who

knew him personally would ever allow that he gave any real cause for such feelings.

Yui Jih-chang, to give him his real name, was born in 1882. His home was in Central China, and so during those fermenting '90s he came to enter the famous American missionary college, Boone College, Hankow. His education there meant an enormous lot to him. There followed a period spent at Harvard University (U.S.A.) during which he was also an official of the Chinese Student Christian Movement in the U.S.A. He came into close touch with Western thought, and among much else acquired an amazingly good command of English. In later years he was to be a wonderful orator, both in Chinese and in English.

From being secretary to a Viceroy he went on to Y.M.C.A. work, to which he finally gave himself with entire devotion. He was the first Chinese to be General Secretary in this nation-wide body, and proved an enormous success. Those were the years of Y.M.C.A. expansion, specially through the founding of strongly organized city associations. Student work also went ahead by leaps and bounds. Then came May 30, 1925, when some thirty students and others were shot by the Shanghai International Settlement police. Nationalist sentiment was mounting steadily at that time, and this incident set all China in a blaze. Dr. Yui was then Chairman of the National Christian Council, and by his courageous leadership enabled most of the Christian leaders at headquarters to see the real force of Nationalist feeling, both then and later. His attitude caused serious qualms in many quarters, but subsequent events proved how right the chairman's lead was.

The Nationalist Revolution brought all sorts of difficulties to the Y.M.C.A. throughout the country, not the least of which was that numbers of Y secretaries went into Government service. But Dr. Yui refused to be disgruntled over this. He saw how much depended on the Nationalist Government achieving spiritual power, and he was therefore happy to suffer crippling blows to his schemes, since, as he said, what the Y lost the nation gained. At one time the Nanking Government was jeered at by its enemies as being a Y.M.C.A. Government. In more than one sense this was true. For instance, General Chiang Kai-shek came very much under Dr. Yui's influence and eventually became a Christian.

Dr. Yui was one of the two people's representatives for China at the Washington Conference in 1922, and later one of the founders of the Institute of Pacific Relations which has done so much to foster mutual understanding between the Pacific nations. He was chairman of the Institute's Conference at Kyoto in 1929, a conference at which

feeling ran very high between Chinese and Japanese delegates. He was indefatigable in his efforts then, as in the still more difficult years since, not to gloze over the incompatibilities of outlook, but to find bases of compatibility and from that angle of approach start working on the sore spots.

Towards the end of my time with the National Committee of the Y.M.C.A. I came to see how wonderful a combination Dr. Yui had of bold progressive outlook and at the same time of simple old-fashioned religious faith. Canon Tatlow tells us in his *Story of the S.C.M.* that when Yui came to Great Britain to discuss S.C.M. work among Chinese students he summarized his suggestions in this phrase : " Always remember the object in view, that is to lead him, slowly, if necessary, but definitely, to Christ ". The impression many people had of him was of a tearing destructive revolutionary. That was not true in the least. He could take a vigorous stand for things which he had come to believe were right, and he was convinced that the Christian Church must be concerned with the national problems. But through it all ran a peculiarly clear and childlike faith in Jesus Christ as the Saviour of the individual. This was, I think, the cause of difficulties he had in later years with some groups of Christian students. He could not understand their more sophisticated doubts and was deeply perturbed by their outspoken criticism of the Churches. The older he grew the more he clung to the established ways of simple piety.

E. R. HUGHES.

BOOK REVIEWS

A Man and A Church

RANDALL DAVIDSON, ARCHBISHOP OF CANTERBURY. By G. K. A. Bell, Bishop of Chichester. *Oxford University Press*. 2 Volumes. Price : 36s.

This is much more than a biography of a single individual; it is at the same time the intimate history of a Church during fifty years of its existence. In dealing with a man who spent more than thirty years at Lambeth Palace and the rest of his long life in other important ecclesiastical positions, the Bishop of Chichester had no choice but to write a survey of a half-century of Anglicanism. And again, Archbishop Davidson's personality was in so many ways an incarnation of the distinctive spirit of the Anglican Church that to write about him means to write about the Church itself. The result is a book which, in spite of its formidable size of 1400 pages, is of absorbing interest to all who desire to understand this Church which is harder to understand than any other Church. Better than any learned treatises or text books (better even than the Bishop of Chichester's excellent "Short History"), these volumes introduce non-Anglicans to the many-sided world of Anglicanism. If one wants to know the background of the Lambeth Appeal, of the Malines Conversations, of relations between the Anglican and Orthodox Churches, of Prayer Book Revision, and if one wants to study the "general line" of Anglican policy, this is the source of information to which one should turn. Books like this are a great gift to the oecumenical movement, and ought to be made compulsory reading for theological students in all countries.

Few of us outside England, and perhaps not even many in England, have any conception of the amazing variety of activities and concerns which make up the work of the Anglican Primate. Our astonishment grows as we watch the volume and scope of his work grow from year to year. There are only two other centres of Christian leadership which can compete with Lambeth on this score : namely the Vatican and the Office of John R. Mott. Oecumenical and missionary matters, social, international and political questions, issues of Church discipline, liturgy and dogmatics — all these crowd in upon the

Archbishop so that it becomes a mystery how any man could master them with such a relatively small staff, and how he could find time to deal with all these matters so patiently and thoroughly as his carefully formulated letters show. More wonderful still that he had always time to spare to cultivate his friendships, and to act as a pastor to all who needed his help.

Another revealing aspect of this biography consists in the curious relations which exist between Church and State in England. It demonstrates on the one hand the remarkable opportunities which come to the Archbishop of Canterbury to influence public opinion, to oppose injustices and to call attention to all sorts of good causes. In domestic matters especially, the Archbishop made full use of these opportunities. But it shows also how this same close connection with the State holds the Church back, not only in its own life, (Prayer Book Revision), but also in its wider ministry to the nation, for it is too much mixed up with the State to be able to stand over against it in truly vital matters. As long as the nation is ruled by men who respect the spiritual claims of the Church, this danger does not become very apparent (and this has so far been the good fortune of Great Britain). But that it is a real danger one realizes if one thinks of the many occasions when the Archbishop was unable to speak out for fear of embarrassing the Government.

The Archbishop was an English Christian, but also a Christian Englishman. There were times, such as the days of the Versailles Treaty, when he was first of all an Englishman; there were other times, such as those when he spoke against the spirit of hatred growing up in war-days, when he was first of all a Christian.

But he was *always* the typical Anglican. Sir Michael Sadler has called attention to "his awareness of the complexity of human affairs, a complexity which often forbids a scientifically honest mind to accept in theology or in politics some clear-cut and logically immaculate conception". Translated into ecclesiastical terms that attitude results in a conception of the Church's policy which the Archbishop himself described as follows: "to assert in practice the thoughtful and deliberate comprehensiveness of the Church of England as contrasted with the clear-cut lines and fences of demarcation which mark the rulings of the Church of Rome, and the corresponding, though quite different, rulings of protesting sects in England, Scotland, America and presumably Germany in the 17th century and since". Many inside and outside the Church of England have criticised this conception as indicating lack of principle and vagueness of conviction. But after reading this biography one is ready to agree with the Bishop of Chichester that to him "the avoidance of meticu-

lous definition was a foundation principle, because he believed that such avoidance was a part of the faith ". It is quite another question whether in this he was right, and whether this " Christian common sense ", this almost religious adoration of the *via media*, are really so essentially Christian. One wonders whether this uncanny gift for cautious statesmanship is not a tremendous temptation for a man and a Church which call themselves by the name of a most uncompromising Master. Perhaps Archbishop Davidson was a great Christian in spite of his cautious wisdom and not because of it. For besides being a remarkable ecclesiastical statesman, he was a simple and convinced witness to and follower of Christ. It has been said of him that " his whole life was shot through by prayer ". When all is said and done, it is that side of his life and that side of the life of the Church of England which is of greatest significance to the Church Universal.

V. 't H.

Apologia Philosophica

PHILOSOPHY AND FAITH. By Dorothy M. Emmet. *S.C.M. Press, London.* Price : 4s. 6d.

This book is much more than an " academic " analysis of the relations between philosophy and religion. It is a personal confession of faith as well, and an exceedingly sincere and courageous one at that. It is an exposition of a philosophic faith, which aims rather at imparting an attitude towards intellectual problems than at imposing any cut-and-dried solution of them. Thus it excites self-activity in the reader, and so fulfils a truly philosophic function. As its approach is determined by the influence of the English philosophical tradition, it will be of particular value to students at Universities in English-speaking countries (although that is not to deny its value for those in other countries who desire to understand the intellectual background of the " Anglo-Saxon approach " to the problems of our day). It will help many who at the beginning of their study cannot see the wood for the trees ; and it will safeguard many others from being betrayed by an enthusiasm for philosophic doubt into a too hasty and too sweeping denial of the value or necessity of faith to the philosopher. It would be difficult to be too grateful for this book, which is written with a real sense of style, of the values of words, and of humour. In this connection it is impossible to refrain from quoting the illustration given of the proposition that the judgments which we make in interpreting experience are

coloured by our emotional attitude : — " So Saul when he saw Goliath thought that here was somebody who was too big to hit, whereas David thought that here was somebody too big to miss ".

The author sets out to discover whether there is a faith underlying the pursuit of philosophy. She deals with the questions of the nature of philosophy, and of conceptions which have been held of the relation of philosophy and religion ; and expounds her own central conviction in a chapter entitled " Insight and its Criticism ". The heart of religion is for her " an intuitive response to something which evokes our worship " — a response which must go through " purgatory... in the slow fires of philosophical criticism and interpretation ". A very timely chapter follows, on " Philosophy and Propaganda ", in which she points out how the present-day demand for definiteness of commitment, contempt for " liberalism ", and demand that thought should be related to action, are not undiluted virtues, but may be so exaggerated as to fall into the opposite faults from those against which they are reactions. A final chapter, entitled " The Philosopher and the Church ", contains the author's own confession of faith, which begins from the conviction that the life which seeks the good of the whole through its own work is better than the self-centred life, and ends in the discovery that " philosophy itself is only possible in a life grounded in faith and love... Any real thinking depends ultimately on a faith in the persuasive activity of thought." There will always be a tension between philosophy and religion ; but it can be creative " if we hold to an underlying faith in the unity and persuasiveness of truth... (and) in so far as religion and philosophy, while they are different activities of the spirit, are alike grounded in the love which seeketh not its own ".

The author touches only lightly upon many points which really require ampler treatment — such, for instance, as the relation of value to reality, the nature of revelation, the question of authority, the relation between the *theological* criticism (from within the faith) of religious insight and the *philosophical* criticism *ab extra*. And we suspect that ampler treatment would reveal far-reaching disagreement between her views and those of the reviewer. For him, the Christian Revelation is a revelation not primarily of values but of reality (the Holy Ghost is not a value, for instance) — a reality which upsets our standards of value and necessitates their trans-valuation. Further, there is for him a real distinction between a *sacrificium intellectus* and a recognition of the due limitations of the scope of human reason ; it is necessary to " *abaisser la superbe* ", to humble proud reason, in order to apprehend truth truly ; and it is inadmissible to set up philosophy as the *final* court of appeal on matters of truth

(or even as a court on equal terms with that of the faith), since "other foundation can no man lay than that is laid, which is Jesus Christ". And he cannot accept the view that the philosopher must not (even for his own person) accept as true any of the doctrines of the Christian Church into the truth of which *his own methods as a philosopher* have not yet given him insight. Scientific method has discovered and defined the sphere of its validity; and true scientists do not impose their method as the final measuring-rod of reality: philosophic method also must admit its limitations, and recognize that it is possible for a philosopher, without sacrifice of intellectual integrity, to admit the existence of a reality, the truth of a doctrine, and to enter into a life, which must for ever remain closed to philosophy as such because its method is not *per se* adequate to the comprehension of the truth of God. This does not belittle the true greatness of philosophy; rather does it give philosophy its due and honoured place amid the activities of the human mind. But man is more than a philosopher; and it is not to philosophy that he must finally look for his salvation in life and death.

D. G. M. P.

Youth in Seven Countries

NOT, KAMPF, ZIEL der Jugend in sieben Ländern. By Reinhold Schairer. *Frankfurt a. M. Societätsverlag. 1935.*

Dr. Schairer is a gifted writer. His book might be a dry survey of facts: one reads it like a novel. When the book is closed, pictures cling to our mind, — film-like. We feel as if we really had spent a week-end at Sigtuna watching the faces of the young unemployed on which new hope is dawning; we have been sitting near the big log-fire of a Norwegian house, while the mistress of the house picked her threads and span her dreams into a vividly-coloured carpet. We have trodden the muddy paths of Manchester suburbs in search of one of the Quaker groups. We have stood in the Mussolini Forum with Ronolo Ricci, and heard the cheers of the balillas.

In country after country Dr. Schairer has been faced with the same tragedy: the tragedy of young people, both workers and intellectuals, who have never worked and find the way blocked by "those of old age". It is a tale of depression, bitterness, and sometimes revolt. Dr. Schairer does not enlarge on this well-known story; he is out for solutions. He finds them along two lines. In

certain cases (Sweden), governmental measures tend to make "normal life" possible for the young by a shifting of age : that is, by giving a fairer chance to the young — at the expense of the old. The other line, still a palliative, is the line taken by both private and public initiative : to occupy the unemployed by giving them something to live for and think about. The immense moral value of handicraft is stressed in Sweden, Denmark and Britain ; men and women are trained in handicraft, in gardening ; they are given, if not a job, at least a "hobby", something to work for, some line along which they may act creatively, recovering their dignity as human beings. And through such moral recovery bloody revolutions may be avoided, class-feeling tends to disappear.

What about Italy ? The young have been mobilized, their spirits brought to a high pitch : but what about to-morrow ? They cannot march round the Forum for ever. These young forces need an outlet : will it be found in peace or in war ? (Facts have answered, since the book was written.)

What about France ? We must pay this tribute to the author, that he tries hard to understand and to be fair to this neighbouring country. Yet France puzzles him. The young Frenchman has well-trained brains ; but is he all brains ? Will his fine thoughts about a new social order ever crystallize in action ? . . . Will he make up his mind quickly enough to help in the rebuilding of a new Europe in peace instead of war ? . . .

An interviewed French writer tells the author that all young men who visit him raise before leaving the question : "What about God ?" — Yes, what about God ? Can one make a real survey of some countries in Europe at the present hour and give only a few lines to that fundamental question ? Is it true to fact ? Underneath the economic and political struggles deeper values are sought for and fought for. What about human personality ? What about God ?

One closes the book with a feeling of having been given most precious sidelights, but not the crucial issues of the European tragedy of today. Dr. Schairer already announces another book : will it carry us further ?

S. d. D.

The Dark Night of our Times

THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Berdyaev.
S.C.M. Press, London. Price : 3/6.

This book is, the author tells us, the sequel to *The End of our Time*, which he wrote eleven years ago. In it he deals with the new forces which have emerged during the last few years on to the scene of human history. He starts with the war from 1914-1918 as "the catastrophic moment which disclosed that chaos which moves beneath the false civilization of capitalism". First and foremost among the elements that are exercising their power over the present destiny of man Professor Berdyaev places the process of dehumanization which is taking place in all phases of culture and social life. "Dehumanization", he says, "has penetrated into all phases of human creativity. In making himself God, man has unmanned himself." Examining this process in some detail, he then passes to consider the other main forces which have entered so unexpectedly into our world. First he deals with the emergence of the collectivities of our time, which unlike former groupings are "generalized and made universal". Then he comes to consider the age-old instincts of race and nationality which have suddenly burst upon the world with new force. Here he makes a careful examination both of the present German nationalism and the race theory which accompanies it, pointing out that by a strange irony this very racialism is a purely Hebrew ideology. Further he deals with "the epoch of Caesarism", upon which he believes the world now to be entering, and in which the forces of the totalitarian state are bound to come into conflict with the freedom of religious conscience. In his final chapter, Professor Berdyaev insists that the present crisis of human culture is but a surface crisis: the real crisis of humanity is a spiritual crisis. "We are witnessing a judgement not on history alone, but upon Christianity in history, upon Christian humanity." That judgement is being passed upon Christianity alike in the realms of social life, culture, sex and marriage, and theology. "The very existence of spiritual life is in terrible danger, the very possibility of its existence is threatened. We live in an insane world." The only hope is for a new Christian piety to be revealed in our world. "Upon this new Christian piety depends the fate of the world and that of man."

It would be possible to classify *The Fate of Man in the Modern World* as one of the many brilliant analyses of the sickness of human society with which we are becoming almost too familiar. But to do

this would be to miss entirely its authentic prophetic note. Here is a book with a message for our generation which we can only read with the prayer that God may give us grace to face the stark realities it discloses and answer the call that is implicit in it before it is too late. This book is one to be bought and read and read again by any who are prepared to face the central theme of this epoch, as of all history — the fate of man.

R. A. R.

Jesus as Teacher

JESUS AS TEACHER. By Henry B. Sharman. *Harper and Brothers, New York*, 1935. Price : \$2.00.

This volume seeks to present to us the personality of our Lord as revealed especially through His Teaching. To this end, an interesting and often extremely suggestive re-arrangement of the available material has been adopted. The language is kept as close to that of the Authorized Version as is consistent with accuracy of rendering. Chapter-divisions and paragraph-headings are the means by which the author, or rather editor, indicates the emphasis and interpretation which in his view should be given to the various aspects and phases of our Lord's Teaching Ministry. The type-setters and publishers have ably seconded the purpose of the editor, and produced a book which it is a delight to read. There can be no doubt whatever that this method of presentation will attract many to the study of our Lord's Teaching, and will help them to see it — and Him — in a new light. For this we cannot but be grateful.

On the other hand, however, the book compels us to ask many questions, which may be summed up in this one : Does the picture of our Lord and His Teaching given here represent adequately, and in their due perspective, all the elements in the picture we find in the Gospels ? If we cannot answer that question unhesitatingly in the affirmative, that must not be taken as meaning that we deny the author's right to re-arrange his given material (as " St. Matthew " did before him). Rather does it mean that we could have wished to see included certain elements in the records which are in fact excluded.

The editor states in his prologue that he has left out certain portions of the records because " they lack content of teaching, and they provide nothing towards the outline structure of the history ". Does either, or do both, of these criteria *inevitably* operate to the

exclusion of the narratives of the Transfiguration, the Institution of the Lord's Supper, the Resurrection and final commission to the disciples ?

Further : Is it *inevitable* " on critical grounds " to identify our Lord's conception of His Messianic calling with the " contemporary national hopes " of His people, to state that " their nature seems alien to the mind of Jesus ", and to relegate the Messianic passages to a separate and secondary place as a " Messianic Interlude " ? And even if it should be so, is it *consistent* to leave some of the greatest passages concerning " the Day of the Son of Man " within the main body of the Teaching as a " Discourse on Events of the Future ", seeing that they are certainly connected most closely with the apocalyptic Messianism which is set aside in the " Interlude " ?

The presentation of our Lord's Teaching given in the Fourth Gospel is rightly given a place apart ; it may, however, be questioned whether " Philosophy and Psychology of Religion " is the best possible description of its content.

The narrative ends, not with any words of the Teacher, but with Pilate's question : " What is truth ? " This is indeed arresting. The editor gives his reason in an epilogue of one sentence : " At the end of the study one comes inevitably to the conclusion that it is precisely at that point where the individual most inexorably faces an ultimate decision, where the elemental tension between God and man is most acutely felt, and where at the same time the gulf between God and man is most inwardly and most completely bridged, without any mediation of human doctrines or institutions, that the essential nature of the Founder is most vitally and potently apprehended ". We could have wished for a slightly longer statement ; for while we appreciate, and agree with, the editor's point concerning the necessity for decision, we do not feel that it has been shown by whom, or how, the gulf between God and man has been bridged if the whole story ends with a despairing question ; nor can we feel that the editor's assertion concerning " human doctrines and institutions " can be simply accepted without discussion.

This book challenges, then, to thought and to decision ; we are sure that it will give much-needed help to many. Yet it presents anew a problem, the answer to which must be sought outside its covers : Does historical criticism have authority to determine the content of faith ? Or does faith have authority to determine the sphere of validity of historical criticism ?

D. G. M. P.

Some Aids to Prayer

BIBLISCHES GEBETBUECHLEIN. Von Friedrich Hauss. *Furche-Verlag, Berlin.*

HIER LEGT MEIN SINN SICH VOR DIR NIEDER. Von Wilhelm Romberg. *Furche-Verlag, Berlin.*

GOTT LOBEN, DAS IST UNSER AMT. Von O. Riethmüller. *Burckhardt-Verlag, Berlin.*

The first two of these booklets are the first and second volumes of a new venture of the Furche-Verlag : a "School of Prayer". And they are of the very greatest value to all who would learn to pray in the spirit of the Bible.

The first one, *A Little Biblical Prayer-book*, begins by showing us in chronological order all the greater and lesser *men of prayer* in the Bible, from Cain and Abel to the Early Church. The characteristics of each in turn are summed up in a few vivid words ; and references are given to the Bible passages containing his prayers. The next section contains a collection of *the admonitions, the promises, and the instructions concerning prayer* which are given us in the Bible. The last section, which occupies half of the book, is a reproduction of *the prayers of the Bible*, arranged under the great headings of the Lord's Prayer, and under a number of sub-headings in each section. This short account shows how the use of this book will involve *Bible Study* of the proper kind, will give a new sense of the unity of the Bible, and will open new gateways into the secret places of the Most High.

The second book, *Here my Mind lays itself before Thee*, supplements the first : it is an extended meditation upon the Lord's Prayer, petition by petition, and has as its chief concern to make these petitions concrete, living and personal for every reader, as they are for the author, who admits us to the place where he is at prayer, and invites us to pray with him.

The third little book, *To praise God, that is our Concern*, contains a series of orders of Service for congregations and young people, based upon various sections of the Liturgy : the *Kyrie*, the *Gloria*, the *Creed*, the *Sanctus*, and the *Dona nobis pacem*. It makes extensive use of the treasury of German Church song, and so could not easily be used as it stands in places unfamiliar with that tradition. But the forms of service, and the many Biblical passages employed in the responsories, are of great value as suggestions and aids ; and study of them will be found stimulating and profitable by anyone in any country who has the responsibility of arranging similar services.

D. G. M. P.

Wise Counsel in Simple Words

WHEN YE PRAY. By Dom Bernard Clements. *S.C.M. Press, London.* Price : 2s. 6d.

Dom Bernard Clements has long been known to those who have attended conferences and camps of the British S.C.M. as one who has a very great gift for imparting deep spiritual truths in the very simplest language, with a wealth of homely, unusual and striking illustration. This book bestows that gift on a wider audience. It is a reprint of five broadcast talks.

One cannot but envy the writer his capacity for profound simplicity and simple profundity. The fresh air of objectivity blows through the book, and blows away the musty odours of sentimentality from the reader's soul. Take this, for instance :

"Remember that on the journey of your soul to God you will pass through all sorts of spiritual scenery and spiritual weather, very much as a train going from London to Scotland does ; and you will only get there by *going on*. The engine-driver doesn't stop because it is a wet night, and he doesn't like his supper, and he wishes he were in bed.

Have a think about that."

Perhaps some readers of this Number of *The Student World* have reached this point with some questions still unanswered, some problems still unsolved. In Dom Bernard's book they will find wise counsel in simple words on prayer with words and without, prayer for oneself and for others, obstacles to prayer, worship, and some difficulties. And if they are not a great deal the better for reading it, this reviewer will be very much surprised.

D. G. M. P.

Notes on Contributors and Articles

JOHN CULLBERG is Pastor at Balingsta, Sweden, and Chairman of the Student Christian Movement of Sweden. He is the author of "*Das Du und die Wirklichkeit*" and other books. Last summer he represented Sweden at the meeting of the Federation's General Committee at Chamcoria.

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E. R. HUGHES has been a missionary in China, and has served as an adviser to the Student Department of the Chinese Y.M.C.A. He is now lecturer in Chinese at Oxford.

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RICHARD ROSEVEARE is a member of the Society of the Sacred Mission, one of the Anglican religious communities with headquarters at Kelham. For several years he was Chairman of the Theological College Department of the S.C.M. of Great Britain and Ireland.

UDO SMIDT is Pastor at Wesermünde-Lehe in Germany. He has been the leader of the B.K. Movement, which is the Christian movement among secondary school boys in Germany, and is editor of the magazines *Jungenwacht* and *Schwertkreuz*. He is the author of a history of the German S.C.M. : "*Regem Habemus*", and of "*Das Leben ruft*".

LÉON ZANDER is Professor at the Russian Theological Academy at Paris and secretary of the Russian Student Christian Movement outside Russia. His article was written in order to introduce Western Christians to the Russian liturgical music sung by the Choir of the Academy during their tours in Great Britain, Holland and Switzerland.

The Book-reviews are by Suzanne de Dietrich, Denzil G. M. Patrick, R. Ambrose Reeves and the editor, all members of the Staff of the W.S.C.F.

Die Neuerscheinungen

April

1936

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ICH GLAUBE, DARUM REDE ICH

Glaubenszeugnis einer mitbekennenden Gemeinde. Von Prof. Lic. Dr. Friedrich *Delekat* (Dresden). 100 S. Kasch. RM. 2.—. Diese Bekenntnispredigten stellen einen "eisernen Vorrat" dar, den der Christ sich zu eigen machen soll.

DER DRITTE BLICK

Ein Beitrag zum biblischen Menschenverständnis. Von Dr. Med. Alfred *Kallenbach*, Leit. Arzt d. Hauses "Lebenswende" zu Neustadt a. Harz. 100 S. RM. 1.80. Leinen RM. 2.40.

Dieses Buch gehört nicht nur in die Hand der Aerzte und Seelsorger, sondern fast mehr noch in die der medizinischen Laien, die um ihre Verantwortung für den leidenden Mitmenschen wissen, und in die der Leidenden selbst, die bisher vielleicht vergeblich nach einem Wort helfenden Verstehens ausgeschaut haben.

DER SINN DER BERGPREDIGT

Von der Grundordnung christlichen Lebens. Von Prof. Lic. Dr. Johannes *Schneider* (Berlin). 80 S. Kaschurd. RM. —.80. Inhalt: I. Deutungsversuche. II. Schwierigkeiten des Verständnisses. III. Sinndeutung aus dem Ganzen der Verkündigung Jesu. IV. Die Bergpredigt, keine Lebensordnung für die "Welt". V. Was bedeutet die Bergpredigt für uns heute?

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Der Umbruch in der Wirtschaftsgesinnung zu Beginn der Neuzeit. Von Dr. Hanns *Larmann*. 184 S. RM. 3.80. Leinen RM. 4.80. Aus dem Inhalt: Wirtschaftliche und soziale Verhältnisse in Rom. Wirtschaftliche Lehren des Neuen Testaments. Biographien der Kirchenschriftsteller. Altchristliche Literatur und Gemeineigentum. Die altchristliche Lehre vom Eigentum, von Gütererwerb und Güternutzung. Patristische Lehren. Der Untergang der antiken Welt.

BRIEFE AUS DEM BERLINER OSTEN

Die Wirklichkeit Jesu und Seiner Gemeinde. Von Erich *Schnepel*, Pastor und Missionsinspektor der Berliner Stadtmission. 144 S. Kaschurd. RM. 1.80.

Ein einzigartiges und packendes Kapitel der Inneren Mission. Ein kleiner Kampftrupp, meist etwa 10 Menschen umfassend, bricht mutig ein in die dicke, erstickende Atmosphäre des Berliner Ostens. Es wird eine Bresche geschlagen für die Christusbotschaft.

EINBRUCH IN EIN PARADIES

Roman von Elisabeth *van Randenborgh*. 456 S. Leinen RM. 5.40. Der neue grosse Roman von Elisabeth van Randenborgh führt uns in die Zeit des Weltkrieges. Zwei Frauen und ihr Weg zu tiefer christlicher Erkenntnis stehen im Mittelpunkt des von Spannungen erfüllten, packenden Werkes.

DIE EHRE ALS THEOLOGISCHES PROBLEM

Von Lic. Dr. Otto Henning *Nebe*. 120 S. RM. 3.80. Leinen RM. 4.80. Aus dem Inhalt: Wort und Stimmen. Ehre und Existenz. Ehre und Ruhm. Ehre, Amt, Stand und Person. Ehre als Ordnung. Die spekulative Unterwanderung der Ehre. Ehre und Sitten. Ehre, Volk und Staat. Die Ehre vor Gott. Ehre und Liebe. Ehre vor Gott und Ehre vor den Menschen.

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